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ABSTRACT

This curriculum packet is based on a National Public Radio series of 10 one-hour programs produced in India between 1986 and 1989. The tape cassette is designed to introduce middle and high school students to the people and land of India. The three programs on the tape include: (1) "Listening to India," which exposes the listener to the sound of everyday Indian life; (2) "On the Shore of Vast Humanity," which presents the diversity of land, religion, and language through poetry and song; and (3) "Beneath the Surface," which offers conversations with six Indian teenagers about their values and life goals. The booklet provides individual lessons to help students understand the complexity of India, its expansive topography, and the diversity of its people. (Contains 17 references.) (EH)

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Passages to India:
Guide to Using the Audio and Print Programs
[Curriculum Book and Audiotape]

Marilyn Turkovich and Julian Crandall Hollick

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PASSAGES TO INDIA

GUIDE TO USING THE AUDIO AND PRINT PROGRAMS

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PASSAGES TO INDIA

Radio Producers: Julian Crandall Hollick and Dean Cappello

Curriculum Writer: Marilyn Turkovich

Editor: Martine L. Crandall-Hollick
Production Supervisor: Martine L. Crandall-Hollick
Project Director: Julian Crandall Hollick

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The audio/print materials in this package can be used by:

- High School or College Teachers
- High School or College Students
- Adult Learners

They can be used in a variety of ways:

- As the primary *text* for an introductory course or unit on India
- As supplementary materials in a course or unit on India
- As independent study packets for individual or small group projects

1
Singing my days,
Singing the great achievements of the present,
Singing the strong light works of engineers,
Our modern wonders,(the antique ponderous Seven outvied,)
In the Old World the east the Suez Canal,
The New by its mighty railroad spann'd,
The seas inlaid with eloquent gentle wires;
Yet first to sound,and ever sound, the cry with thee O soul,
The Past! the Past! the Past!

The Past-the dark unfathom'd retrospect!
The teeming gulf-the sleepers and the shadows!
The past-the infinite greatness of the past!
For what is the present after all but a growth out of the past?
(As a projectile form'd, impell'd, passing a certain line, still keeps on.
So the present, utterly form'd, impell'd by the past.)

2
Passage O soul to India!
Eclaircise the myths Asiatic, the primitive fables.

Not you alone proud truths of the world,
Nor you alone ye facts of modern science,
But myths and fables of eld, Asia's, Africa's fables.
The far-darting beams of the spirit, the unloos'd dreams,
The deep diving bibles and legends,
The daring plots of the poets, the elder religions;
O you temples fairer than lilies pour'd over by the rising sun!
O you fables spurning the known, elduing the hold of the known, mounting to heaven!
You lofty and dazzling towers, pinnacled, red as roses, burnish'd with gold?
Towers of fables immortal fashion'd from mortal dreams!
You too I welcome and fully the same as the rest!
You too with joy I sing.

Passage to India!
Lo, soul, seest thou not God's purpose from the first?
The earth to be spann'd, connected by network, The races, neighbors, to marry and be given in marriage,
The oceans to be cross'd, the distant brought near,
The lands to be welded together.

A worship new I sing.
You captains, voyagers, explorers, yours,
You engineers, you architects, machinists, yours,
You, not for trade or transportation only.
But in God's name, and for thy sake O soul....

Walt Whitman
"Passage to India"
1871

PASSAGES TO INDIA

"Passage to India...not for trade or transportation only...
but for thy sake O soul."

AN INTRODUCTION

Namaste! Namaskar! *Welcome to Passages to India!*

There is nothing quite like India! It is an unending human drama and an experience unlike any other. Everything in India is larger than life. It is a country where fabulous wealth and fabulous poverty live cheek to jowl, where pavement dwellers live beside millionaires, where farmers use the bullock and the single furrow plough almost exactly as their ancestors did 2,000 years before them, while the cousin of the same farmer is designing software for the latest American computer program just a few miles across the fields.

India is a window on the last four thousand years of human existence, much of it intact and vital and heading in its own way into the Twenty-first Century.

Passages to India consists of a radio series and a corresponding curriculum for use in high school and college which addresses the contradictions and magnitude of India. The radio series was recorded over three years throughout India: from the Punjab to Calcutta and from Himalayas to Kerala and Tamil Nadu. Its stars are India itself and the hundreds of Indians who took part: Hindus, Muslims, Sikhs, Tribals, tycoons, pavement dwellers, scholars, sharecroppers, sadhus, nuclear scientists, film stars and beggars.

Throughout this radio/print curriculum you will learn about a few of the many Indias that coexist in this sub-continent from the high-rises and high-living of Bombay to the villages of Bihar and Tamil Nadu and from the highly-mechanized and prosperous farms of Punjab to faltering efforts in West Bengal to implement land reforms that could benefit landless sharecroppers. These programs are also suffused with India's history and geography and its philosophies and religions, all bound together with a liberal dose of literature and music.

The radio component examines ten "passages" that lead to a beginning understanding of India. Each program is self-contained. However, you'll probably find it advisable to start with the first four programs because they provide the framework and context for all the others.

As you listen to these programs and work through the curriculum, a country and its people will come to life before you. What you hear will allow you to discover and create your own images of India. There is no script to take along - you are on your own. There is much to encounter and you'll miss some of what is presented. Don't worry! It's normal and natural when you first arrive in a new country to miss some things. You can always go back and take a second look.

Even if you choose to take just a brief trip through India by using only a small part of this series, you will still find yourself immersed in the same experience of meeting new people, hearing new sounds and "seeing" a country of endless diversity and paradox.

Mark Twain once warned visitors to India that it's useless to try to pin labels on India and its inhabitants. Just when you think you've finally defined it, something new comes along. Indeed, India, whether you hate it or love it, is perhaps the only country in the world where superlatives can still be used with some justifications.

India has the knack of bringing visitors face to face with themselves. It is crowded, vast and noisy. The colors, smells and sights are much sharper than anything you've probably encountered. You will see all the plausible and implausible facets of the human condition, and there's no escape. Many visitors recoil from and reject India for precisely this reason but many find in this land a vivacity against which all else ultimately pales. To have seen and understood India and its people is to have been brought face to face with all of humanity.

If you have ever travelled to India you will quickly realize that these programs reflect a deep affection for the country and its people - an affection that is never allowed to cloud the reality that is India.

OVERVIEW OF THE SERIES

Passages to India is based on a National Public Radio series is funded by the National Endowment for the Humanities and the Rockefeller Foundation. The series was produced in India between 1986 and 1989.

The series consists of ten one-hour programs. A brief description of each program follows:

Program One: A Kaleidoscope of Cultures
India's diversity extends into the realms of language, race, ethnicity, religion, geography and climate. By all rights it seems that India should not be a country at all, and yet, it is this very diversity that contains the secret that somehow binds Indians together and defines India.

Program Two: The Presence of the Past
In the West we live almost entirely in the present and look to the future. Life in India is dominated and shaped by its past and by notions of time, which differ from our linear perspective. Highlighted with passages from the *Upanishads* and the *Gita* this program shows how Mahatma Gandhi consciously blended past and present specifically for political ends.

Program Three: Puja: Darsan Dena, Darsan Lena
Hinduism is a bewildering mosaic of mythologies, rituals and gods. This program examines Hinduism in its role in the daily lives of Indians. Several of the best-known Hindu myths are retold by Indian actors. The program also features religious festivals to the gods Shiva, Vishnu and Parvati.

Program Four: Biryani and Plum Pudding
India is the "Black Hole" of civilizations because it has the unique ability to absorb, incorporate and assimilate other cultures into something new and characteristically Indian. This program focuses on the Muslim and British impact on India and the manner in which these legacies have been "Indianized".

Program Five: Ragas, Vedas, and Storytellers
This program looks at the oral tradition in classical, folk and popular cultures and how these traditions are handed down from generation to generation.

Program Six: In Search of Filmwallahs
The Indian cinema is the largest in the world with over 800 new films every year and over eleven million filmgoers every day. The program explores this dominant cultural form in India today.

Program Seven: Praneshacharya's Dilemma
Indians operate within circles of dependence and interdependence of family, caste, language and religion, justifying behavior through Right Action or "Dharma". The modernization of sections of Indian society, therefore, creates new tensions and contradictions between individual and community roles and identities.

Program Eight: Sita, Speak!
In Hindu mythology, women area usually all-powerful, creative and endowed with "shakti" or all-pervading energy. In practice, Indian women have often been submissive. Today, the situation is full of tensions and contradictions as new legislation and women's self-assertions clash with centuries of tradition and immobilism.

Program Nine: Swadeshi: The Quest for Self-Reliance
India has pursued a conscious and continuous policy of economic self-reliance and political non-alignment since Independence. The results have allowed India to remain independent but at considerable economic and political cost. The program examines the potential consequences of this recent liberalization.

Ram Rajya: In Search of Democracy
At first glance, India would not appear to be fertile soil for democracy. Social rigidities and caste hierarchies appear to be totally at odds with Indian democracy. Furthermore, democratic institutions have been under severe abuse in recent years. Yet, against all odds, India remains a vibrant, if wounded, democracy.

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SPECIAL CURRICULUM PACKAGES

Introduction to India
Three distinct programs offered on one tape are designed to introduce Middle and High School students to the people and land of India.
1. "Listening to India" exposes the listener to the sounds of everyday Indian life; **2. "On the Shore of Vast Humanity"** presents the diversity of land, religion and language through poetry and song; **3. "Beneath the Surface"** offers conversations with six Indian teenagers about their values and life goals. The tape comes complete with a curriculum booklet that is designed for six weeks of teaching. The booklet provides individual lessons to help students understand the complexity of India, its expansive topography and the diversity of its people.

Celebrating the Mother Goddess Durga
Many in the West may be familiar with Kali, the Goddess of Destruction, from movies such as "Gunga Din" or "Indiana Jones and the Temple of Doom". But in India, Kali is better known as Durga, the Goddess of Creation and Renewal. This program is a radio portrait of the four-day festival of Durga Puja recorded on location on Calcutta.
The accompanying booklet examines the importance of ritual and festival in Indian culture, contains text about the mythology of the Mother Goddess and serves as a basic introduction to Hinduism and the basic duality of the Divine within Hindu thought. It's ideal for Comparative Religion, Literature and/or Social Studies classes.

The Myriad-Minded Poet: Rabindranath Tagore
Tagore, the first Asian to win the Nobel Prize for Literature, is one of the world's intellectual giants. He was a prolific writer of poetry, short stories, novels, musical dramas, essays and songs. The tape introduces High School and College students to Tagore's poetry in its original Bengali and the English translation. It also includes reminiscences by the film maker Satyajit Ray.

HOW TO USE THIS CURRICULUM

Passages to India was produced and conceived for use in the classroom as well as for broadcast on Public Radio. Therefore, the flow and the mood of the programs has not been broken to insert explanations or clarifications. There may be portions in the programs that you will not understand on the first hearing. Don't worry! What is important is the impression of India that you absorb, not factual information. India is a very aural culture: to "hear" India is in many respects to "see" India.

Passages is an unusual curriculum designed to help the instructor teach about India in high school, at the junior college and undergraduate levels. It can be used in classroom presentations or as independent study projects for students or adults seeking a little more than cursory introduction to India.

You and your students are the fortunate ones, in fact, because you can use the printed material of *Passages* to prepare for the aural experience, and thereby better understand what you hear. Radio broadcasts do not afford this luxury. The purpose of the audio is to stimulate the students. It will challenge their ears as well as their stereotypes. The programs strive to make them think about a culture which is shared by almost 20 per cent of the world's people and which - though it dates back over four thousand years - is still very much alive today.

THE AUDIO CURRICULUM

WHY AUDIO?

There are many misconceptions about audio in the classroom. One of the most common is that teachers use video more than audio. Actually the reverse is true. Think about how many times lectures and discussions occur in teaching. Nonetheless, the possibilities for the creative and effective use of audio are often not discussed or explored.

Another misconception is that audio is just poor person's video. Actually, recent studies on the use of electronic media in the classroom indicate that radio and video have equal and complementary roles. Radio's strength is primarily in its capacity to transmit multiple kinds of primary source materials, especially those which are oral in nature, and which, when presented in a creative way, can stimulate the imagination.

These studies show that television can have a tremendous immediacy and impact but that it suffers two major defects: 1. by collapsing time spans typically into thirty or sixty segments it created a false perception of the duration of time; 2. similarly, the juxtaposition of images has been shown to create a false sense of causality in students.

The ability to transmit and allow the listener to focus exclusively on the human voice with all its emotion is another strength of audio. In addition, the audio format increases retention and vocabulary; it engages the student's imagination and increases his or her willingness to take

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creative risks; and it requires the conscious effort of listening which, like any conscious learning effort, compels the participant to internalize what he or she is hearing.

Students listen to audio (either radio or cassettes) probably as much as they watch television. As a result they have well-developed audio attention spans and they will listen if they are interested.

So, before you continue further in your reading of this introduction and before you put on the audio, stop a minute and think how you are going to convince yourself and your students to listen. The most important thing is that you be convinced that audio is a worthwhile alternative learning tool, not just a pale substitute for the visual. Your conviction will be transmitted to your students, and you will quickly discover that contrary to popular wisdom, students will listen.

USING AUDIO EQUIPMENT IN THE CLASSROOM

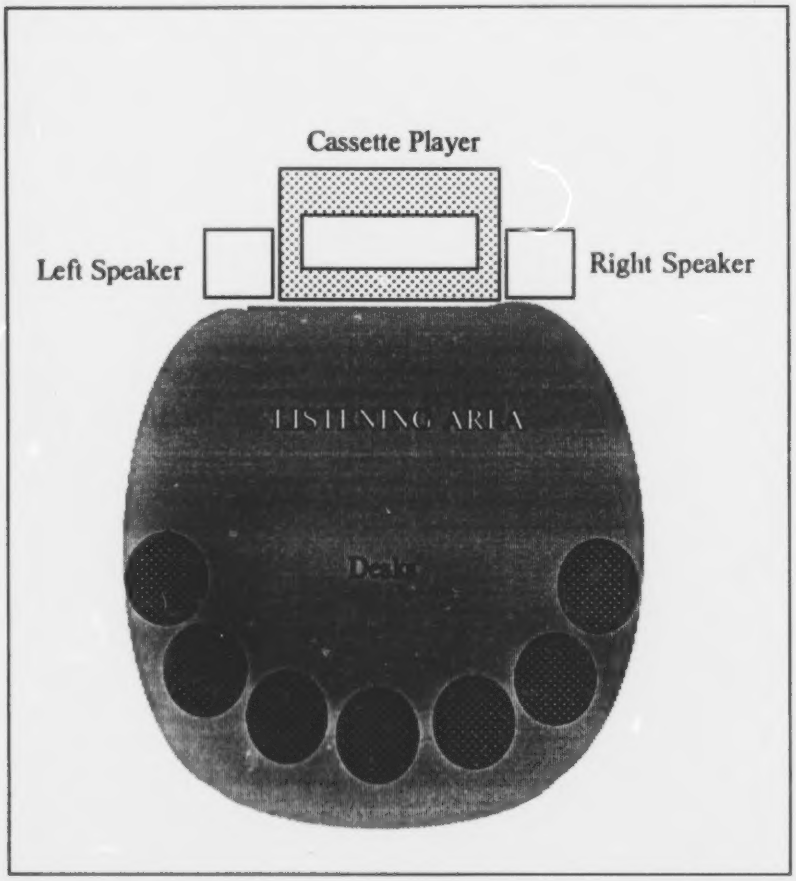
For best results in the classroom use a cassette machine with separate and detachable speakers. Cassette players with built-in, fixed speakers may not yield the best reproduction and may thereby affect listener impact. Your students may already own "Boom Boxes" or portable cassette players, and these are probably adequate. The ideal system consists of a high-quality cassette player linked to an amplifier and two detached speakers.

The cassettes are produced with Dolby B Noise Reduction system. This process enables cassettes to reproduce all of the subtleties of the original tape without the attendant "hiss" of most cassettes. Many cassette machines have a Dolby B function. Be sure that it is engaged when playing back these tapes. Cassettes played without noise reduction may have increased noise and a muddier, less distinct quality to the audio information. If your tape machine has a tape selector function, select "CrO2" or "High Bias". This will further enhance the performance of the tape.

PLACING THE SPEAKERS IN THE CLASSROOM

These program have been produced in stereo. That means that there are two distinct channels of information: a left and a right. At times, one side will be louder than the other. That is part of the overall aural experience. We suggest you experiment in arranging the listeners to achieve maximum effect given the size of the class and acoustics of the listening environment.

You should begin by forming the desks into a crescent about five feet in front of the speakers which should be about four to five feet apart. If you are using a unit with attached speakers, don't worry. Simply make sure that all the student can hear both the left and right speaker adequately.



Different rooms may have very different acoustic characteristics. The quality of any listening environment is a function of the size and shape of that space, the materials used to construct it, and the volume at which the audio source is played. A room with high ceilings and lots of glass will sound quite different from a lecture hall with acoustic tiling and carpeting. Experimenting with speaker placement and volume is worth the effort. You need to discover the proper use of your audio system in your particular listening environment. The impact of these sound-intensive programs depends on proper playback.

Finally, proper cleaning and maintenance of your cassette machine is important. Dirty tape heads will result in poor tape performance and may be damaging to your machine. Often a simple routine cleaning of the heads with approved and recommended cleaning materials is sufficient. Remember, if it sounds bad, it is probably not the tape but the equipment or the listening environment.

THE PRINT PROGRAM

Each of the ten radio programs in this audio/print is accompanied by corresponding background information, curriculum activities and learning experiences. The curriculum material is a departure from standard curriculum in that it is designed so that as little as one class period or as much as two to four weeks of class time can be spent on a given program. The teacher also

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has the option of using the material with an entire class in the standard traditional manner or of setting up the experience so that students work through the material independently.

Each program booklet contains two major parts, **Materials for the Teacher** and **Activity Section**. The first part is written directly for the teacher or independent learner. The second part is written for the students.

Each curriculum book begins with a **Foreword**, a short essay about the audio and print material in this section. A **Content Outline** then follows which consistently follows this format:

CONTENT OUTLINE

Foreword

I. Materials for the Teacher
    A. Concepts
    B. Objectives
    C. Supplementary Materials
    D. Implementation

II. Activity Section
    A. Reflections
    B. Vocabulary
    C. Background Reading
    D. Notes on the Audio Program
    E. Activities

III. Acknowledgements

IV. Bibliography

MATERIAL FOR THE TEACHER SECTION

For the most part the above outline format should be self-explanatory but there are some parts which may need clarification. The **Supplementary Materials** section contains information on additional resources (i.e., films videos, books) which would complement the material contained in that particular program. The **Implementation** section contains activities that the teacher can facilitate with the class before and after listening to the radio program. These activities are designed for use by an entire class and are not individual learning activities. On the outline the number of activities in that section will be listed in parentheses.

ACTIVITY SECTION

The **Reflections** section contains brief excerpts from primary source material on the theme of that particular program. The **Vocabulary from the Audio Program** section highlights all the key terms used in that particular audio program which may pose some difficulty for students. The **Background Reading** section introduces the theme of the particular program. The **Notes on the Audio Program** summarize the contents of each of the parts of the audio presentation for that program. We have included audio notes rather than transcripts because tests have shown that transcripts tend to interfere with listening skills. Finally, **Activities** lists the ready-to-use student activities.

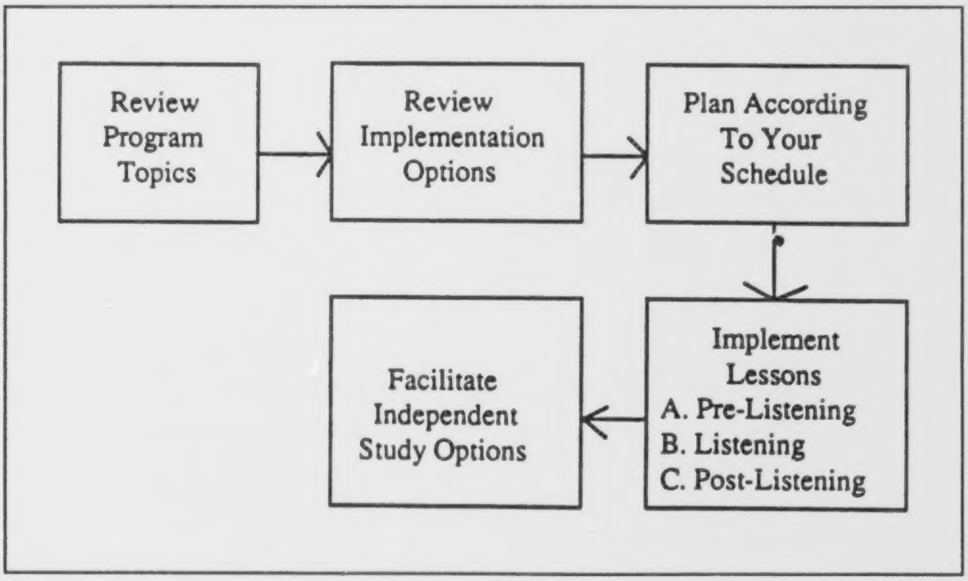
COMBINING THE AUDIO WITH THE PRINT MATERIAL

Passages is like a menu from which you can order a la carte depending on how much time you can spend on a particular subject, the level of your student's comprehension and background, and the approaches to learning and teaching that you use.

Imagine you chose to use **Program One: A Kaleidoscope of Cultures.** Before listening to the program you would read the Foreword to get a clearer idea of the contents of this program. Then listen to the cassette. Then you would review the outline of the program and make selections on which topics you would introduce to the class.

In summary the process is simple:

1. Review program topics and choose themes appropriate to your needs.
2. Review all suggestions for activities and choose pre and post listening activities.
3. Create unit to fit your schedule.
4. Implement lessons.
5. Select or Facilitate independent study options.


Review Program Topics
Review Implementation Options
Plan According To Your Schedule
Implement Lessons
A. Pre-Listening
B. Listening
C. Post-Listening
Facilitate Independent Study Options

INTRODUCTION TO INDIA

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INTRODUCTION TO INDIA

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Written and Produced: Julian Crandall Hollick
On Location Recordings and Mixing: Dean Cappello

Curriculum Book
Writer: Marilyn Turkovich
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On the Shore of Vast Humanity: Introduction to India

On the Shore of Vast Humanity: An Introduction to India is part of a series of four short programs on India. Other programs in this series are: *Celebrating the Mother Goddess Durga, The Myriad-Minded Poet: Rabindranath Tagore* and *Beneath the Surface: Conversations with Indian Youth.*

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LISTENING TO INDIA

LISTENING TO INDIA

Preparing to Listen

FOR THE TEACHER

TEACHING EMPHASIS:
SOCIAL STUDIES,
LANGUAGE ARTS

PROGRAM LENGTH:
10 Minutes

To get your students involved in careful and imaginative listening begin with the "Listening to India" portion of the tape. Instruct students that they will be hearing ten sounds. Some of the sounds may be familiar, like typical household sounds common in everyday life in India. Have students create a grid on their papers, or copy the chart on the following page. Then play the sounds (you might find it helpful to turn down the lights in the classroom and have the students shut their eyes).

Immediately after the sound stops they should identify it as best they can on their grids. Follow this procedure with all ten sounds. The complete set of sounds will be repeated. Students are again to identify the sounds they hear but they cannot write the same identification they did during the first round. Follow the playing of each of the sounds during the second round the narrator will identify them. On completion of this portion of the tape ask students the following questions:

1. When you heard the sounds the first time what sounds (if any) were you able to identify?

2. On the second time around were you more or less certain about your guesses? Were you correct in your assumption?

3. Did hearing the sounds two times allow you to concentrate more on what you heard? Do you think it would be easier to get an image of the sounds if you weren't trying to identify them but simply listening?

4. Did any of the correct identifications surprise you? Which ones? Why did these surprise you? Do you have any sounds like this in your home or in your neighborhood?

5. What kinds of images did you have in your head when you heard these sounds? Did images easily pop into your head or did you have a hard time visualizing what you heard because it was unfamiliar to you?

6. What questions do you have after hearing these sounds? What would you like to know about the place where those sounds originate? (You might ask your students at this point to generate a list of questions that they have as a result of hearing the sounds.)

LISTENING TO THE SOUNDS OF INDIA

Sound #	First Identification	Second Identification	Actual Sound
1			
2			
3			
4			
5			
6			
7			
8			
9			
10			

ON THE SHORE OF VAST HUMANITY

ON THE SHORE OF VAST HUMANITY
INTRODUCTION TO INDIA

Audio Program
Written and Produced: Julian Crandall Hollick
On Location Recordings and Mixing: Dean Cappello

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FOREWORD

This is the first of four short programs which have been produced solely for use in the classroom. *On the Shore of Vast Humanity* parallels *A Kaleidoscope of Cultures,* the first program of a series on India entitled, *Passages to India.* Both of these programs serve as introductions to the ethnic, religious, linguistic and geographic diversities of India.

It's not uncommon for people to ask, "Why India?" "What's so special about this country that it would be worth studying?" The first answer is the same as one we might give about studying any country. Namely, it can help us to discover ourselves.

Studying a culture different from our own helps us to define and understand who we are. Studying a culture with an open mind, moreover, can help us achieve a real sense of identification with others, thereby avoiding the unfortunate conclusion made by some that they themselves are superior. The latter would be a pity as well as a sure sign that the learner did not achieve a true awareness of the deep meaning of the other culture.

Understanding that there is more than one way to define and solve a problem, that there is more than just our own little backyard, can help us see new possibilities, broaden horizons, and become more tolerant and empathic of others. This empathy can then be extended to people of nearby as well as distant cultures.

A second answer to the question, "Why study India?" is one which cannot necessarily be given for every country. It has to do with the extensive diversity of this region of the world. India provides a model for us of life in a world filled with cultural differences. This short audio/print program is an introduction to that diversity - highlighted with a song and poem by India's most well-known poet, Rabindranath Tagore, as well as the sound of all fourteen of India's national languages. In the print portion of the program a variety of geography and language activities will put you on the shore of vast humanity.

FOR THE TEACHER

TEACHING EMPHASIS: LITERATURE AND SOCIAL STUDIES

PROGRAM LENGTH: 10 MINUTES/ 11 SECONDS

FORMAT

- I. Materials for the Teacher
  - A. Concepts
  - B. Objectives
  - C. Supplementary Materials
    - 1. General Writings which Introduce India
    - 2. General Films which Introduce India
  - D. Implementation
    - 1. Pre-listening Activities (3)
    - 2. Post-listening Activities (4)
- II. Student Activity Section
  - A. Reflections on India
  - B. Vocabulary from the Audio Program
  - C. Background Reading
  - D. Notes on the Audio Program
  - E. Activities for Introducing India
    - 1. Wheels of Unity
    - 2. The Indian Subcontinent and South Asia
    - 3. Mountains, Seas and Plains
    - 4. Physical and Atmospheric Terms
    - 5. Climate of India
    - 6. Monsoon: A Weather Phenomenon
- III. Acknowledgements
- IV. Bibliography

The map above is from Petrus Bertius' "Tabularam Geographicarum Contractarum Libri Septem" published in Amsterdam.

The "Tabularum" was a popular work originally printed in 1600.

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A. CONCEPTS

- The geographic diversity of South Asia has significantly influenced life in the region.
- The geography of the subcontinent has influenced historic and social change in the region by encouraging and discouraging cross-cultural contact.
- Geographic factors promoted cultural diversity on the Indian subcontinent.
- The Indian subcontinent is vast enough to contain a wide range of climatic types.

B. OBJECTIVES

From Listening to the Audio Program Students will be able to:

- Name three physical geographic features of India.
- Name several major groups of people who have migrated to India.
- Name several major religions that are practiced in India.
- Interpret the song-poem presented in the audio program and reflect on Rabindranath Tagore's feelings about his homeland.
- Speculate on Tagore's feeling regarding the West's involvement in India.

From the Class Activities and Individual Student Activities Students will be able to:

- Brainstorm preconceived notions of India.
- Frame questions and identify areas of interest about India.
- Locate India within the global community.
- Compare the size and population figures of India to those of other countries in the world.
- Explain why India is considered a subcontinent.
- Name the countries of South Asia, relate at least one significant fact about each, and locate each on a map.
- Synthesize through readings the reasons why Indian culture is so diverse.
- Identify specific geographic features on a physiographic diagram of India.
- Relate the significance of the monsoon to the life of an Indian.
- Define significant physical and atmospheric terms that pertain to India.
- Present connections between national symbols and cultural values and show how these values are developed and maintained.
- Analyze and compare Indian and American national symbols and cultural values.

C. SUPPLEMENTARY MATERIALS

Dongerkery, Kamala S. *India - Yours and Mine*. New Delhi: Publications Division, Ministry of Information and Broadcasting, Government of India, 1981 (distributed by Patiala House, New Delhi, India 110001, 117 pp., $1.00). Written by an Indian for Indian youth, this book provides an Indian perspective on history and culture. It contains 28 short chapters each ranging from three to eight pages in length.

Dutt, Ashok K. and M. Margaret Geib. *Atlas of South Asia*. Boulder: Westview Press, 1987. ($18.95). This up-to-date atlas includes maps, figures, and narratives that provide comprehensive coverage of political, physical, economic, historical, and cultural aspects of South Asia. India receives primary attention, while Pakistan and Bangladesh are given secondary emphasis. Although the maps are the main focus, the accompanying text explains and interprets the visual materials.

GENERAL WRITINGS WHICH INTRODUCE INDIA

Schwartz, Debra M. (Editor). *India: A Teacher's Guide*. New York: The Asia Society, 1985. ($5.00). A special issue of *FOCUS on Asian Studies, India: A Teacher's Guide* is for teachers who recognize that their students' education will be incomplete without some knowledge of India. Separate sections on understanding India, Jati, Religion, Values and Marriage are highlighted with reading materials by Indian authors.

AVAILABLE THROUGH THE ASIA SOCIETY

The Asia Society is the distributor of materials produced by the Educational Resources Center (ERC) in Albany, New York and New Delhi. The Center was established to develop learning materials for the study of India in U.S. schools and undergraduate institutions. Its materials offer a wide range of resources on India's economy, history, art, religion, society, and government. ERC materials that can be used to introduce India to secondary school students include:

Teacher's Introduction to India (1980), by Charles H. Heimsath, 40 pages, $1.50

Your Indian Trip (1980), an orientation guide containing basic information about the country for the U.S. educator planning a visit to India, edited by Sharada Nayak, 40 pages, $1.25.

Learning about India: An Annotated Guide for Non-specialists (1977), edited by Barbara Harrison, 350 pages, $3.95.

Industrial India: Factories and Workers (1980), by Donald O. Schneider, $4.50.

City Experiences: Focus on Modern India (1978), a study package by Robert F. Akland, $3.50.

The Urban Middle Class Family: A Perspective (1979), by Margaret Anne Sood, 64 pages, $2.00.

To order these books contact: The Asia Society, Education and Communications Department, 725 Park Avenue, New York, NY 10021, (212) 288-6400.

GENERAL FILMS WHICH INTRODUCE INDIA

Great Railway Journeys of the World - Deccan (1981). This is a film of a train ride through India, with writer Brian Thompson on board. The train heads south from Bombay, passes through four states, crosses the Deccan Plain, and heads up into the Milgiri Mountains. The film shows the role railways have played and continue to play in the modern world. Produced by the British Broadcasting Company. Suitable for grade 7 through adult audiences. Color, 60 minutes. Available through: Films Incorporated (733 Green Bay Road, Wilmette, IL 60091, 800-323-4222). (Purchase: $790, 16 mm; $475, videocassette; rental: $90).

India. Part of the *Our Asian Neighbours Series,* this package contains 14 brief films (produced by Film Australia) which offer a personal look at the lives of several people in India, including a Calcutta artist, a Hindu housewife in New Delhi, a Hindi-speaking movie star in Bombay, and a renowned Madras dancing teacher. Three of the films focus on Indian village life and economy. Each film is 14-20 minutes long and is available individually or in the complete series on a free loan basis or for purchase at the rate of $17.00 per minute. Allow at least ten days for delivery. Films can be obtained from: Australian Information Service, Consulate General of Australia (360 Post Street, Union Square, San Francisco, CA 94108, 415-362-6160).

India: An Introduction (1980). This film is geared primarily to secondary school audiences and presents an overview of India. It shows a nation varied in cultures, religions and customs, geography, history and language. India's modern industrialization is set against its traditional values. The film also emphasizes differences in the caste system and in the extended family in rural and urban settings. Winner of the Golden Medallion Award, Pacific Association for Communications and Technology Film Festival. Produced by Worldview Productions for the International Film Foundation. Directed by Michael Camerini and James MacDonald. Color, 25 minutes. Available through: International Film Foundation, Inc. (155 West 72nd Street, Room 306, New York, NY 10017, 212-580-1111). (Purchase: $500, 16mm or any videocassette format; rental: $50, 16mm only).

Jama Masjid Street Journal (1979). A personal record of street life in the Moslem community surrounding the Jama Masjid, or Great Mosque, in the old city of

Delhi. In the course of the film the director presents a picture of the "ordinary" Delhi, where old and unique customs and occupations are practiced in the midst of a large and complex city. B & W, 20 minutes. Available through Icarus Films (200 Park Avenue South, Suite 1319, New York, NY, 10003, 212-674-3375). (Purchase: $380 16mm, video $215, rental: $45 16mm only.)

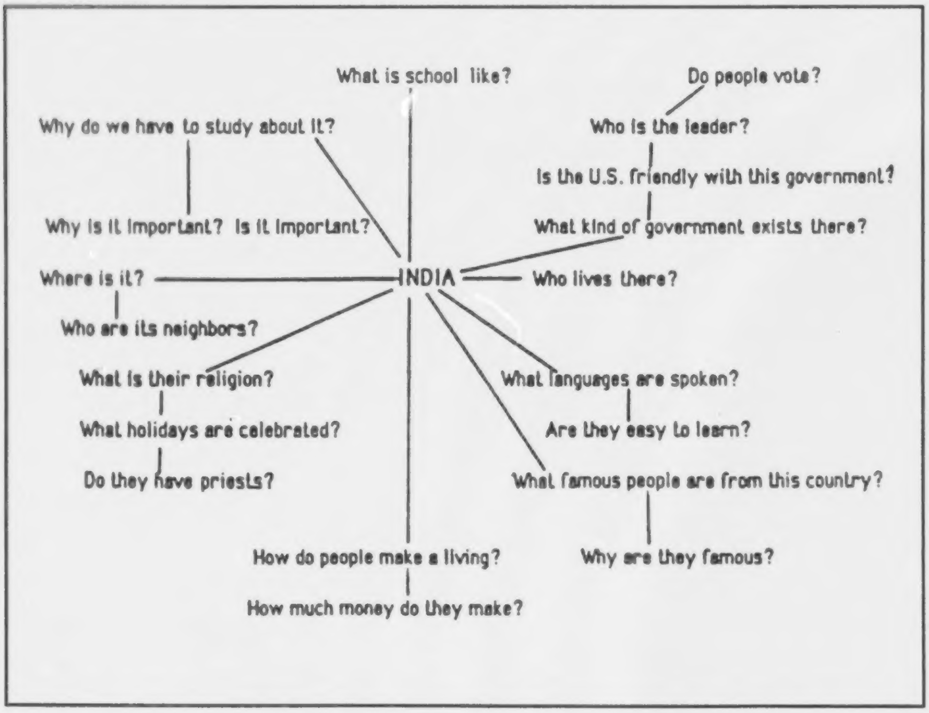
D. IMPLEMENTATION

PRE-LISTENING ACTIVITIES

1. Make a Question Web on India

Discuss India with the students by having them generate a list of questions about the country. Begin by putting the word "India" in the center of the board or on newsprint. Have students write in or call out questions about the country as quickly as possible. Accept all questions. See sample below. Encourage students to let their questions flow from other questions.

Questions generated by this process can be answered either by following the lessons contained within this audio series or through independent investigation, class projects and/or lecture/classrooom presentations designated by the teacher and/or students. Question webs can be displayed for the entire time that India is being studied. Additional questions can be added to the web or the web can be reorganized as a basis for further research.


What is school like?
Do people vote?
Why do we have to study about it?
Who is the leader?
Is the U.S. friendly with this government?
Why is it important? Is it important?
What kind of government exists there?
Where is it?
INDIA
Who lives there?
Who are its neighbors?
What is their religion?
What languages are spoken?
What holidays are celebrated?
Are they easy to learn?
Do they have priests?
What famous people are from this country?
How do people make a living?
Why are they famous?
How much money do they make?

Question Web

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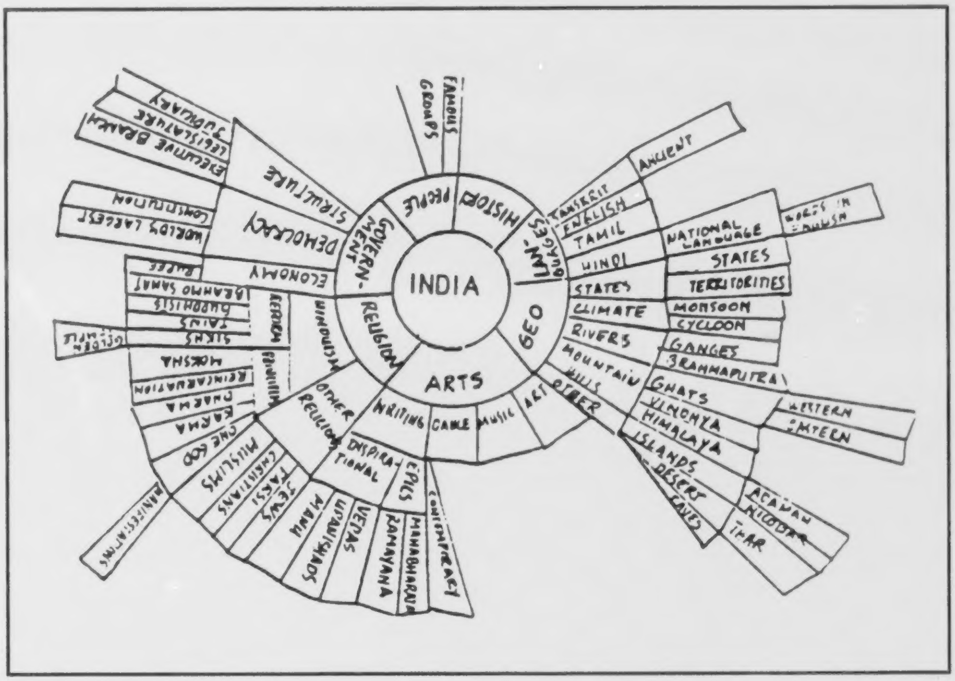
2. Make a Topical Web on India

Follow the same procedure as outlined above. This time instead of generating questions, students will categorize information they already have about India. Use the subtopics from the web on the following page or select topics relevant to your lessons. All the students ideas should contribute to building the web. Highlight topics on the web as you study them. Information that may be erroneous can be eliminated or corrected. Use this process to discover what students already know and don't know at the beginning of the unit.

Topic Web



3. Work with the Mercator Projection Map and the Peters Map

Our perceptions of India often reflect erroneous notions of its size and location as a result of the inaccuracies we have absorbed through Mercator Projections. (The Mercator map created in 1569 in Germany exaggerates the size of the northernmost area of the globe.) In order to actively involve the students in an exploration of Indian geography it is necessary to begin with the notions that they have, whether or not these are accurate.

Use Transparency Sheet 1 to illustrate this objective

Have the students examine a Mercator Projection (Map 1 shows India in the center of the globe) and then work in small groups, using only the information they can obtain from the map, to answer the following questions:

- How does India compare in size to the U.S.?
  (India is the seventh largest country in the world, the United States is fourth.)

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- What countries are about the same size as India?

(In order of physical size the ten largest countries in the world are: the Union of Soviet Socialist Republics, Canada, the Peoples' Republic of China, the United States of America, Brazil, Australia, India, Argentina, Sudan and Algeria Therefore, Australia and Argentina are closest in size to India.)

Use Transparency Sheet 2 to illustrate this activity

- How does the subcontinent (India, Pakistan, Nepal, Bhutan, Sri Lanka Bangladesh and the Maldives) compare in size to the United States? To Europe? To Africa? To South America? [Of the fifty largest countries in the world, twenty-three can be found in the continent of Africa. European countries are relatively smaller; the largest, France, ranks only forty-sixth in the world. The South America countries of: Brazil, Argentina, Peru, Colombia and Boliva are some of the world's largest. The Indian subcontinent is also very large. India is the seventh largest country in the world, Pakistan the thirty-fourth, Bangladesh the eighty- eigth, Nepal eighty-ninth. Sri Lanka and Bhutan are considerbly smaller than their other South Asian neighbors, and the Maldives is one of the smallest countries in the world (ranked 176th out of 188 countries).]

- Does India appear to be north or south of the equator?
  (Since the Mercator map exaggerates the northernmost area of the globe it initially appears that India is south of the equator when in actuality it lies totally within the northern hemisphere.)

Make copies of Map 1

When students have finished you might ask each group to share its answers with the other groups. Then point out the location of the equator on the Mercator map. Ask if India is north or south of the equator in reality. How does our perception of north-south divisions in the world affect our ideas?

Next, distribute copies of the Peters Projection map (Map 2). Ask the students to return to their small groups to reconsider the answers to all their questions. They should be able to determine from this new map, which shows more accurately the land-mass area of the world and the equator in a central position, that India is approximately one-third the size of the United States and lies north of the equator. How do our perceptions of size and space relationships in the world influence our thinking (e.g., in defining the importance of countries)?

Make copies of Map 2

If you would like to read more about the development of different map projections, including the Mercator and Peters projections, consult the following source: Arno Peters, *The New Cartography* (New York: Friendship Press, 1983).

POST-LISTENING ACTIVITIES

1. After listening to the Program, discuss the following:

General Considerations:

- Have initial impressions about India been altered by the song poem and the short quotes and readings?
- Who are the people who have made their way to India?
- Where in previous studies have some of these people been encountered?
- What reasons are given by all the authors in **REFLECTIONS ON THE LAND OF INDIA** and in **NOTES ON THE AUDIO PROGRAM** for India's cultural diversity?
- Do the descriptions of India given by these authors have something in common. If so, what constitutes the essence of India?

Considerations about Tagore's "Poem 10":

- How does Tagore feel about people in general? Does he think they are good, or evil, strong or weak? Does he like them or dislike them? List some words from his poem to support your answer.

- In what ways is this poem like the earlier "Bharat-Tirtha"? Can you find anything resembling the "shore of vast humanity" in "Poem 10"?

- In this poem Tagore refers both to physical strength and a different kind of strength. Try to find as many references to these kinds of strength as you can. What does the word "strength" mean to you? Be sure to distinguish between physical strength and mental strength. What kind of people are strong in your estimation? What is Tagore saying in his poem about the two kinds of strength? Which do you think he admires most? Which does he think is the strongest?

- In literature when something happens to an individual that is completely unexpected (perhaps even the opposite of what he or she expected) it is called "dramatic irony." It would be ironic, for example, if someone saved all his money for ten years in order to purchase a color television set, and then, by the time he'd saved enough money, no one even made television sets anymore.

- Tagore's poem contains dramatic irony. Try to find irony in his poem. What is ironic about "Poem 10"?

- Francis de Sales, a Christian reformation writer, wrote: "Nothing is so strong as gentleness; Nothing is so gentle as real strength." Do you think Tagore would agree or disagree with de Sale? Use examples from the poem to support your answer.

2. Present Activity Sheets

There are four separate activities in The Materials for Students and Teachers

The activity sheets may be used as independent projects or small group investigations or may be redesigned as classroom presentations.

- The "SYMBOLS OF INDIA" (Transparency sheets 3 and 4) contained in this section can be used with the **WHEELS OF UNITY** activity.
- The "INDIAN MONSOONS AND ANNUAL RAINFALL" (Transparency sheet 5) can be used with **MONSOON: A WEATHER PHENOMENON activity.**

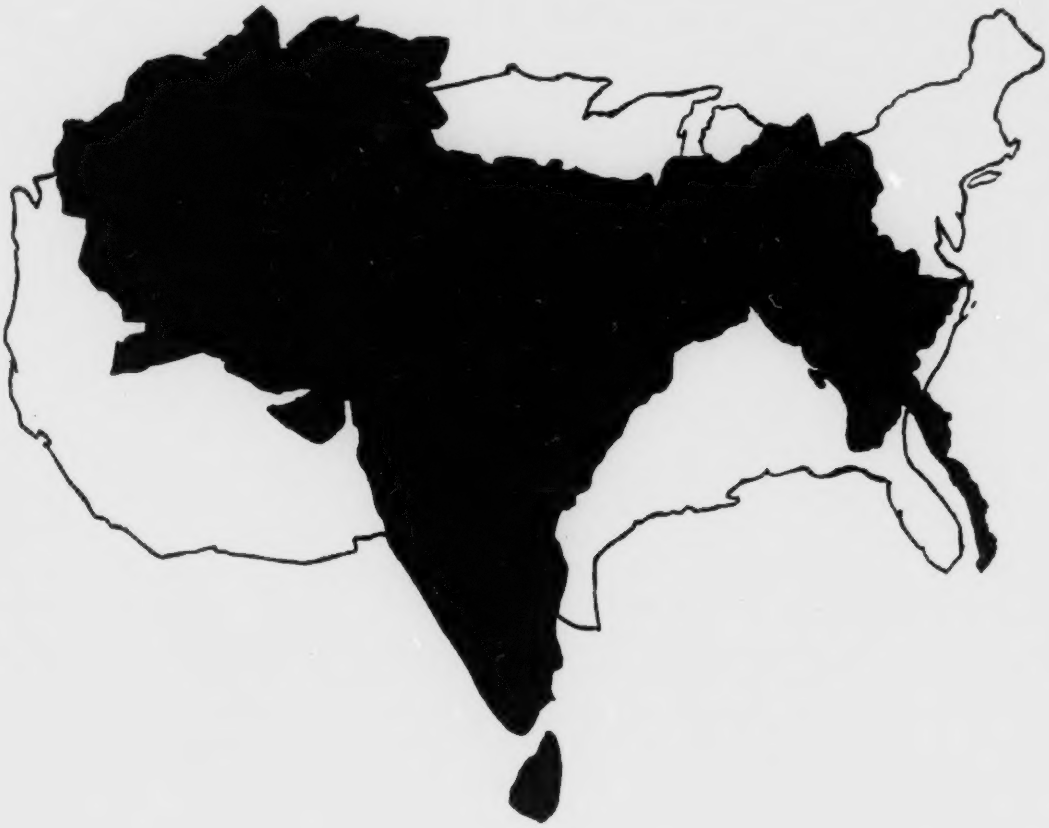
3. Use Ralph Buultjen's essay, "Understanding India," for student reading and class discussion or as a basis for a lecture. Ask students the following:

- When asked about the United States what things would people in other countries say about us?
  [Many immigrants, indigenous peoples, diverse geographic regions, linguistic problems, urban lifestyles.]
- Which of the characteristics of India as described by Buultjen might also be applied to the United States? Which don't apply?
  [Same: cultural diversity, democracy, young nation; Different: ancient history, rural, linguistic variance.]
- How might these differences between India and the United States affect national development?

4. Select additional reading on India or view one of the introductory films on India listed in the Supplementary Materials section.

TRANSPARENCY SHEET 1

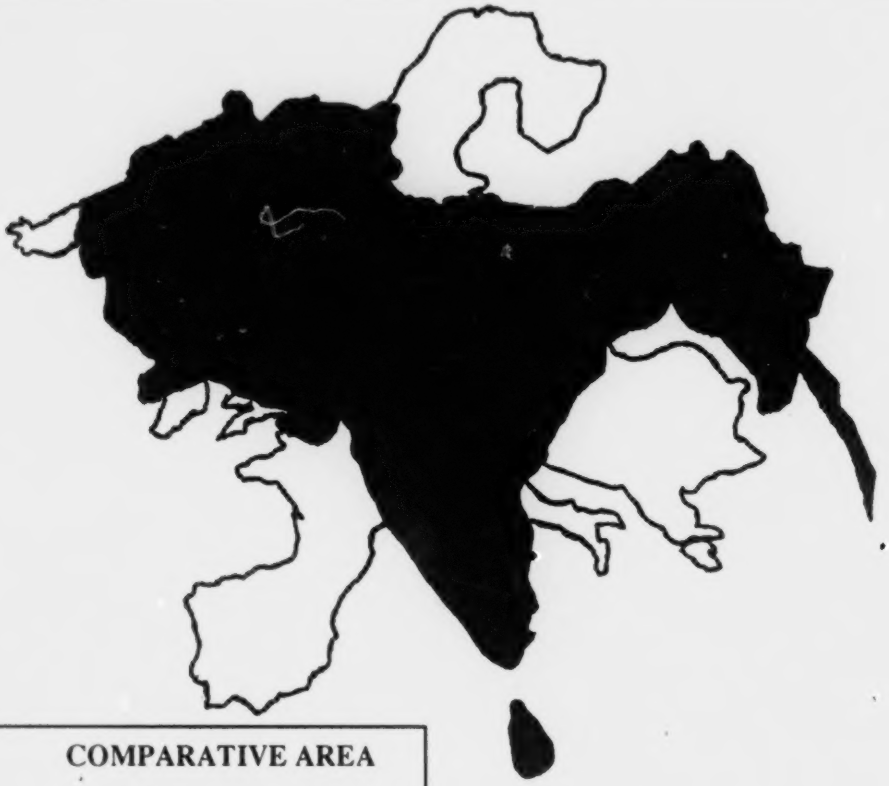
COMPARATIVE AREAS OF SOUTH ASIA AND THE UNITED STATES



Illustrations taken from: *A Historical Atlas of South Asia*, edited by Joseph E. Schwartzberg (Chicago: The University of Chicago Press, 1978, p.1)

TRANSPARENCY SHEET 2

COMPARATIVE AREAS OF SOUTH ASIA AND EUROPE (EXCLUSIVE OF THE USSR)



COMPARATIVE AREA

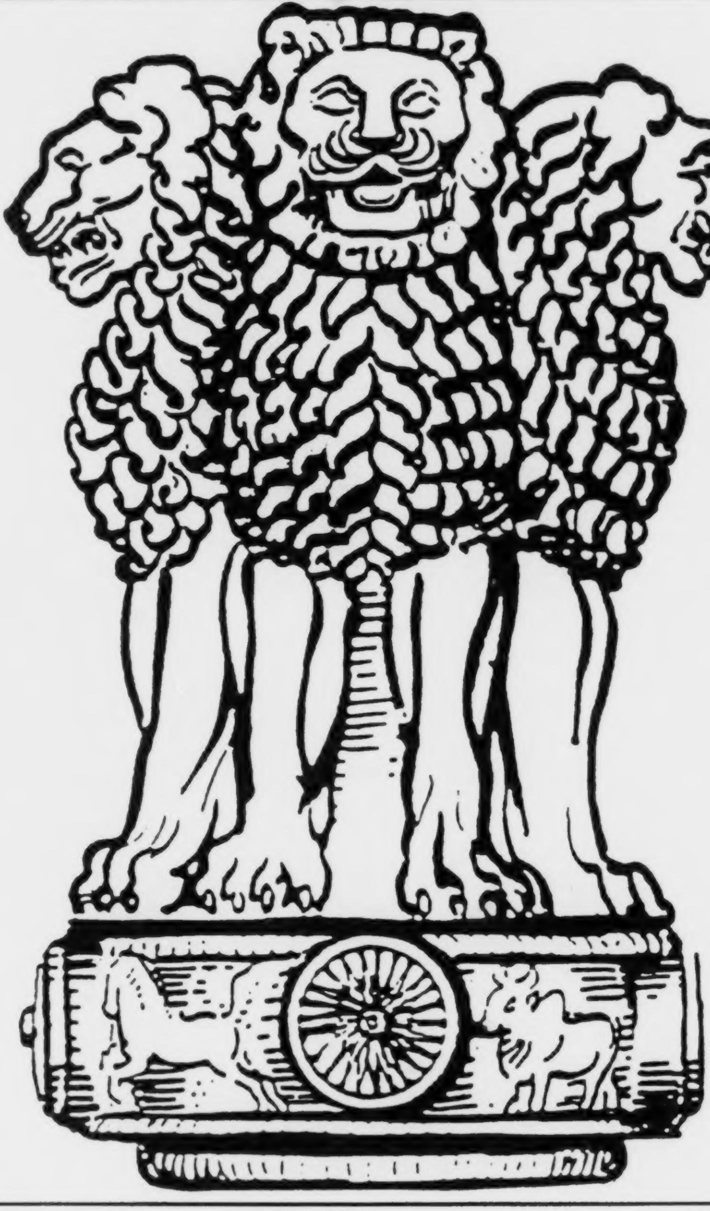
	Square Miles	Square Kms.
India[a]	1,241,983	3,179,476
India[b]	1,188,318	3,042,092
Pakistan[a]	342,761	887,750
Pakistan[b]	310,403	803,943
Burma	261,789	670,180
Afghanistan	253,861	649,884
Bangladesh	55,126	142,776
Nepal	54,362	139,166
Sri Lanka	25,332	64,849
Bhutan	19,300	49,408
Maldives	115	294
South Asia (Total)	2,254,629	5,771,8 47
Asia (including U.S.S.R. in Asia)	17,035,000	43,609,600
United States (excluding AK and HA)	3,022,387	7,737,311
Europe (excluding U.S.S.R.)	1,843,833	4,720,212

a. Including portions of Jammu & Kashmir held by India and Pakistan

b. Excluding Jammu & Kashmir

TRANSPARENCY SHEET 3

SYMBOLS OF INDIA



SARNATH LION

THE WORDS *SATYAM EVA JAYATE,* MEANING "TRUTH ALONE TRIUMPHS," ARE INSCRIBED AT THE BASE

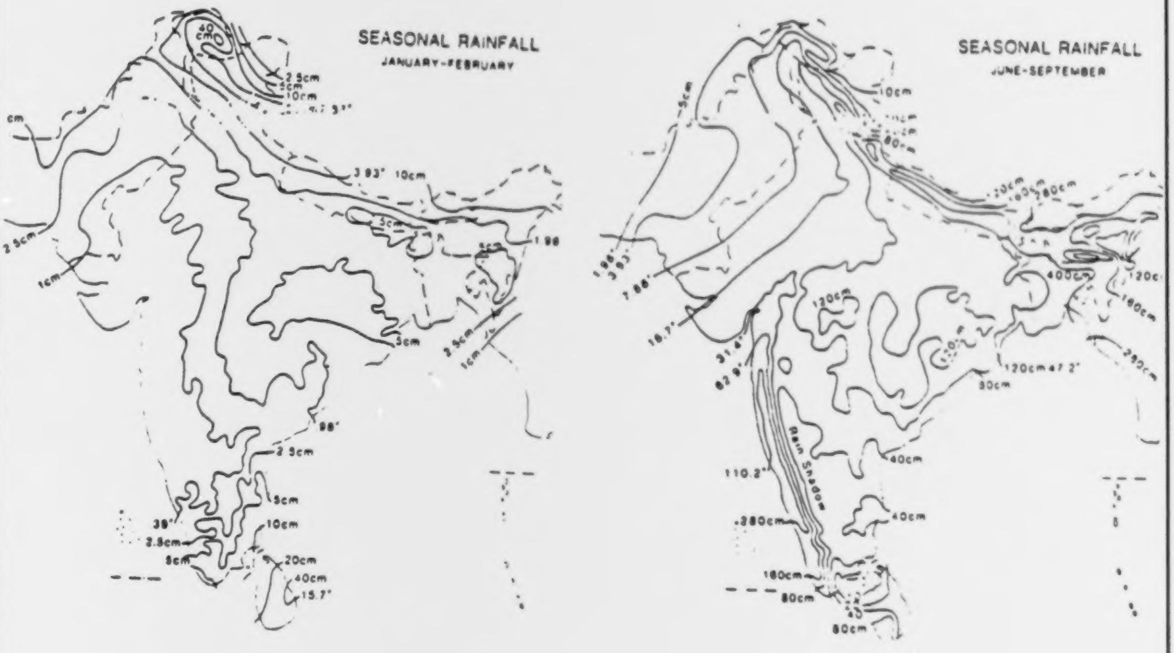
TRANSPARENCY SHEET 4

SYMBOLS OF INDIA

NATIONAL FLAG

TRANSPARENCY SHEET 5

INDIAN MONSOONS AND ANNUAL RAINFALL

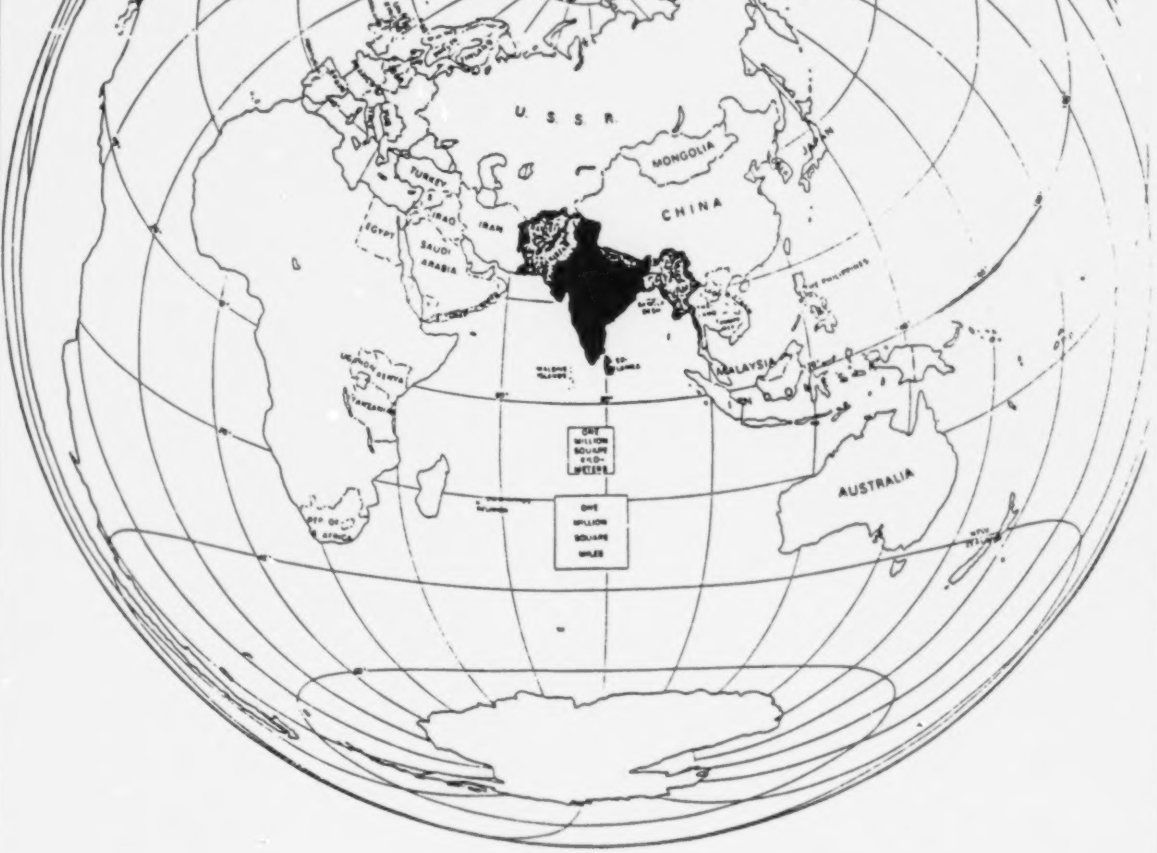


AVERAGE MONTHLY TEMPERATURE AND RAINFULL AT BOMBAY IN DEGREES FAHRENHEIT AND INCHES

	Jan.	Feb.	Mar.	Apr.	May	Jun.	Jul.	Aug.	Sep.	Oct.	Nov.	Dec.	Year
TEMPERATURE	76	77	80	84	86	84	82	81	82	81	81	78	81
RAINFALL	0	0	0	0	1	20	25	15	9	5	1	0	76

Map illustrations taken from *Atlas of South Asia* by Ashok K. Butt and M. Margaret Geib (Boulder: Westview Press, 1987), pp.10-11, and the temperature/rainfall chart from *Global Geography* by Preston E. James and Neida Davis (New York: Macmillan Publishing Co., 1981).

WORLD CENTERED ON INDIA - MAP 1



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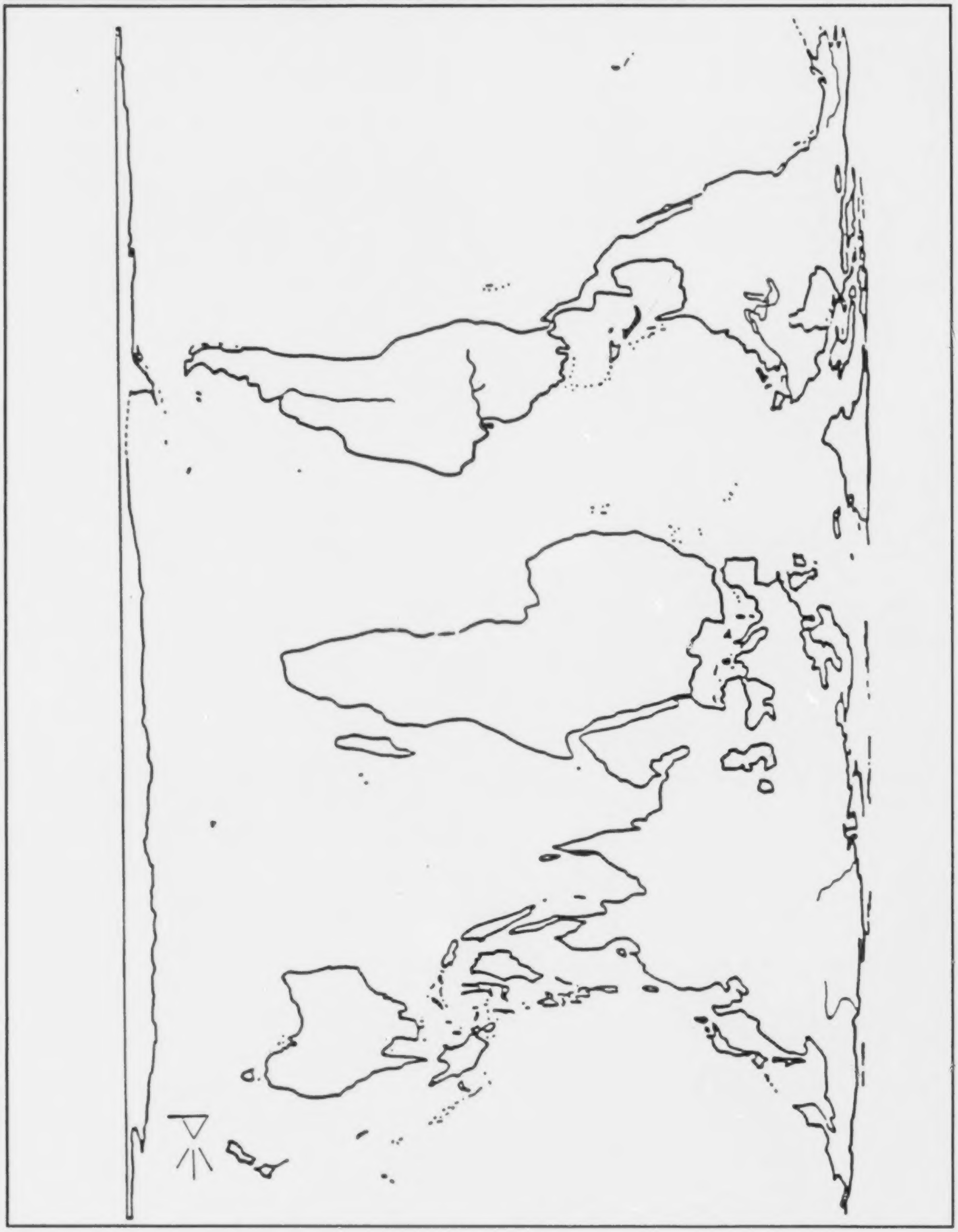
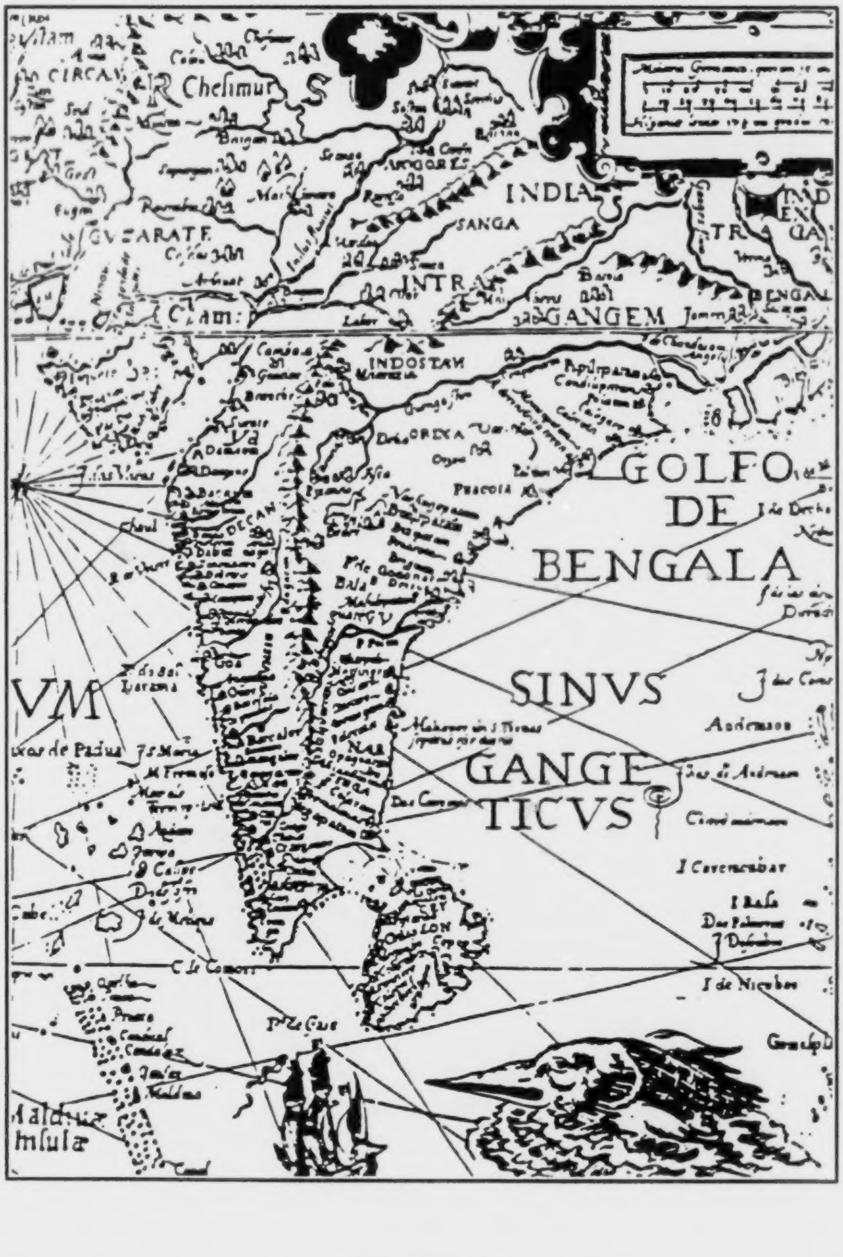
PETERS PROJECTION - MAP 2





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A. REFLECTIONS ON THE LAND OF INDIA

It is a beautiful country, my country. Never has nature manifested herself with such abandoned pride, never has the earth borne the tracers of passionate love with such splendour. Caressed, repudiated, and loved in turn, my country stands: lushly verdant, heart-breakingly arid, and awesomely majestic. Many hued is my country, and many-hued are my people. Creamy white, honey skinned, ebony black, and golden brown are my people, and the earth is alive with echoes of their many moods. It echoes their gaiety, their sorrow, their anger, their restraint. Lush green vies with sombre brown, awesome white towers above the rush of blue waters. It is a beautiful country, my country.

Saloni Narang
"Close to the Earth"

There is no pure unalloyed Indian. He can be a Dravidian, an Aryan, an Australoid or a Mongoloid. His hair may be fair or dark, straight or curly, the skin very fair or wheat-colored, beige, brown or ebony. For India has always accepted races, tribes, ways of thoughts and life, without demanding from them conformity which would negate individuality, yet stamping on them the unmistakeable mark of Indianness.

Indira Gandhi
Eternal India

India's people are descended from a variety of races. The oldest are negroid aboriginals known as *adivasis* (first settlers). Then there are the Dravidians, the Aryans, the Mongols, the Semites - an innumberable inter-mixture of one with the other.

Nobody quite knows how many languages and dialects are spoken in India. Fifteen are recognized by the constitution, but English which is spoken [as the mother tongue] by less than 2 percent of the population continues to be the chief language of communication between the different States of the Union in the higher echelons of administration and the Court of Appeal.

Although the vast majority of Indians are Hindus (80%) almost every religion known in the world is practiced in India. Next to Indonesia and Bangladesh, India has the largest popultions of Muslims. There are also Christians, Sikhs, Buddhists, Jains and Zorastrians and Jews in smaller numbers.

Khushwant Singh
We Indians

So far as I am able to judge, nothing has been left undone, either by man or Nature, to make India the most extraordinary country that the sun visits on his round. Nothing seems to have been forgotten, nothing overlooked. Always, when you think you have come to the end of her tremendous specialities and have finished hanging tags upon her as the Land of the Thug, the Land of the Plague, the Land of Famine, the Land of Giant illusions, the Land of Stupendous Mountains, and so forth, another specialty crops up and another tap required....Perhaps it will be simplest to throw away the tags and generalize her with one all-comprehensive name, as the Land of Wonders.

Mark Twain
Around the Equator

If I were to look over the whole world to find out the country most richly endowed with all the wealth, power and beauty that nature can bestow, in some parts a very paradise on earth, I should point to India. If I were asked under what sky the human mind has most fully developed some of its choicest gifts, has most deeply pondered on the greatest problems of life and has found solutions to some of them which well deserve the attention even of those who have studied Plato and Kant, I should point to India. And if I were to ask myself from what literature we, here in Europe, we who have been nurtured most exclusively on the thoughts of the Greeks and Romans and of the Semitic race, the Jewish, may draw that corrective which is most wanted in order to make our inner life more comprehensive, more universal, in fact a more truly human life, not for this life only, but a transfigured and eternal life, again I should point to India.

Max Muller
Writings on India

About the Authors of the Reflections Selections

Indira Gandhi was the daugther of the first prime minister of India, Jawaharlal Nehru, and eventually followed in her father's political footsteps. She was assassinated while in office in 1984. Her book *Eternal India* reflects clearly her interest and fascination with her own country.

Max (Friedrich) Muller is best known as a scholar in the fields of comparative religions and mythology. A scholar of Sanskrit, he edited one of the most ancient of Hindu books, the *Rig Veda*. Muller, a German by birth, taught at Oxford University in Great Britain. He died in 1900.

Saloni Narang is a contemporary Indian writer from the state of Uttar Pradesh. Her stories have appeared in a number of journals in India and Australia and were collected in *The Return*.

Khuswant Singh is one of India's most famous and foremost writers in English. Singh has served as the editor of the *Hindustan Times* and as a member of the Upper House of the Indian Parliament. A prolific writer, Singh is best known outside India for *Train to Pakistan*, a story that relates the agony of experiences during the partitioning of Pakistan from India.

Mark Twain (Samuel Langhorne Clemens) is regarded as one of American's greatest authors. Best known for his novels, *Tom Sawyer* and *Huckleberry Finn*, Twain was also a printer who ran his own company. In 1894 he lost all of his fortune by investing in a new invention, a typesetting machine. In order to stablize business, Twain embarked on a world lecture tour. He frequently wrote of the places he visited.

B. VOCABULARY FROM THE AUDIO PROGRAM

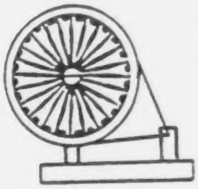
Historical Groups of People

Adivasis: The first people of India.

Aryan: The Aryans were a semi-nomadic people. They practiced the Vedic religion (which has today evolved into Hinduism) and spoke Indo-European languages. They came to India around 1500 B.C. from northwest Europe.

Dravidian: The Dravidians are thought to be related to the ancient Sumerian people of Mesopotamia. They probably came into India through the northern mountain passages of the Himalayas from about 2000 to 3000 years B.C. and settled in the northern region of the Indian subcontinent. When the Aryans arrived in India approximately 1500 B.C., most of the Dravidians were driven farther south.

Huns: The Huns were nomadic people whose geographic roots were grounded in Mongolia (East Asia). The Huns traveled westward to India about 200 A.D. By about 450 A.D., under the leadership of Attila, they had conquered territories as far west as Rome.



Charkha

Moghul (Mogul, Mughul): The Muslim Moghuls were the successors and descendants of the Mongols of East Asia and the Tartars of Eastern Europe. They built an empire that, at the start of the 16th century, stretched from Afghanistan to Bangladesh. The Moghuls converted a significant portion of the north Indian population to Islam. South India, however, successfully resisted the invaders and helped bring about the empire's decline.

Parsi (parsee): Originally from Persia, Parsis are members of a Zoroastrian religious sect who came to India as refugees, fleeing Moslem persecution between the 7th and 8th centuries. Zoroastrianism is a religious system founded by Zoroaster. Its principles include a belief in an afterlife and in the continuous struggle of the universal good with the spirit of evil.

Pathan (p ´ tan): The Pathans are a group of people who live in present-day Afghanistan and northern Pakistan. Many of these people's descendants live in India.

Scythian (sith´e n): Scythia was an ancient country that lay partly to the north/northeast of the Black Sea and partly to the east of the Aral Sea. The Scythians were predominantly nomadic people whose language roots are associated with Farsi (the primary language of Iran). Many of their descendants live in the Bombay area of India.

Indian Words/ Related Words

Brahmin: Brahmins were traditionally hereditary members of the Vedic scholarly family, well versed in the Vedas (sacred scriptures). Hence, they were the "enlightened" and those who had realized the Brahma (God).

Charkha (char´ kha): A spinning wheel.

Crore (kror): *Kror* in Hindi, meaning 10,000,000 of any one thing, especially rupees.

Dharma (dar´ m): Moral and religious duty; the special duties and obligations to be performed according to carefully formulated codes of behavior and according to one's position in life.

Hindu: A Hindu practices Hinduism, one of the principle religions of India. Hinduism encompasses many social, cultural and religious practices that evolved on the Indian subcontinent. Hindus are monotheists, believing in one eternal god, Brahma.

Lakh (lak): 100,000 of any one thing.

Monsoon (mon soon´): Seasonal wind of the Indian Ocean and southern Asia, blowing from the southwest in summer and from the northeast in winter; a season (from the Arabic *mawsin*, meaning "season").

Vande Mataram: A song composed by Bankim Chandra Chatterji and a source of inspiration to the Indian people in their struggle for freedom.

Vedas (va´d s): Vedas comprise the entire body of early Hindu religious hymns most likely composed between 1500 and 900 B.C. Numbering over a thousand, the most important of the *Vedic* traditions is the *Rig Veda.*

Words for Enrichment

Menace (men´ is): Something that is a threat, or is considered to be harmful or dangerous.

Paean (pe´ n): Tagore borrowed the word "paean" from the Greek language to include in his song-poem. A paean was a thanksgiving hymn of joy that was usually sung to Apollo, the Greek god of beauty. The word isn't used frequently in English, but when it is, it usually refers to a great song of joy.

Sonorous (s nor´ ´ s): A loud, deep, resonant sound.

VANDE MATARAM

I bow to thee,
Mother,
richly-watered,
richly-fruited,
cool with the
winds of the
south,
dark with the crop
of the harvests,
the Mother!

Her nights
rejoicing in the
glory of the
moonlight,

Her lands clothed
beautifully with
her trees in
flowering bloom,
sweet of laughter,
sweet of speech,
the Mother, giver
of boons, giver of
bliss!

C. BACKGROUND READING

Ralph Buultjen's essay, "Understanding India," outlines five important characteristics that help us gain an understanding of contemporary India. These are: diversity; recent emergence as a modern independent nation; a population composed of minorities; the crucial relationship between villages and cities; and the coexistence of poverty, spirituality, and modernity. The instructor might choose to use this essay with students. The reading level may be difficult for some, but the five points are readily understood, except for the last one; this will become clearer to students in their subsequent study.

Sarnath Lion

Some cautionary notes about generalizations, such as those Buultjens offers in his essay, are in order. Some scholars take issue with applying the term "spiritual" to Indians, claiming that Indians are no more spiritual or less materialistic than other people. For most Indians, however, the "supernatural" does hold an important place in their world view and many do tend to see the world more in philosophical than scientific terms.

A second point that needs to be qualified is Buultjen's statement that India has outperformed both China and the Soviet Union in agricultural production. While this observation is true in a number of respects, it should be noted that India has more arable land than either country and has fewer people than China.

UNDERSTANDING INDIA

Many people in the Western world think of India as an inert and distant [grouping] of people and poverty - a combination of the exotic and tragic. This misperception, popularized through years of media stereotyping, conceals reality.

In fact, India is a vibrant society with an increasingly vigorous internal dynamic and an increasing influence, directly and indirectly, in the world. Its significance lies not only in its size - some 700 million Indians are 15 percent of the planetary population - but also in the questions raised by the path India has chosen in domestic and foreign policy. This nation is the largest functioning democracy, with regular and freely contested elections. Thus, it is the test of whether democracy is a suitable system of government for large numbers of relatively poor people - in a world where democracy, as we understand it, is a much endangered political species, especially in Third World countries.

Modern India is also a test of two middle-ground philosophies. As an early proponent of non-alignment in international politics, India has attempted to establish a [middle] position between Western and [communist] oriented states. Its leadership in carving out a Third World posture suggests that there is a viable route for nations who do not want to take sides in Cold War politics, an approach which many other nations in Asia, Africa, Latin America and the Middle East have followed and hope to sustain.

India's economic policies have also broken new ground. They were the first large-scale test of the modern mixed economy: central government planning with a combination of both private and public ownership of economic enterprises. It is perhaps still too early to evaluate the results. On the one hand, poverty remains [widespread] and unemployment is high. On the other, Indian agriculture has performed much better than either Soviet or Chinese agriculture. (India now feeds her population and has imported hardly any grain in the past four years.) Also, India now ranks as the ninth largest industrial economy in the world.

A further significance of India today comes from the geopolitics of South Asia. Bordering the Indian Ocean into which the Persian Gulf flows, it is a key location in an era of oil logistics. Add the proximity of Russia, Afghanistan, Pakistan and China, and India's situation becomes critical to the tensions and interactions of current global politics. From this perspective alone, apart from the many human, cultural and other reasons, it behooves thoughtful people around the world to make efforts to understand this vast and vital nation.

It is possible to say almost anything about India and have it apply to some part of that subcontinent. India is a land of [poverty] and, in some ways, of plenty. It is a nation both powerful and weak, ancient and modern, climatically dramatic in its contrasts. The very term "India" implies a unity which exists more as a tentative political form than as a human and socio-cultural reality. From the intertwining of its complex history with contemporary society, one can distill five important features which will perhaps give us some aids in understanding modern India.

Ethnic and Linguistic Diversity

The first feature to remember when thinking of India is its diversity. It is a country in which there are 15 official languages, over 300 minor languages and some 3,000 dialects. Twenty-four languages have more than one million speakers each. The largest spoken language is Hindi, but this is the mother tongue of only about 40 percent of the population. Often Indians cannot understand each other and frequently use English as a link or administrative language. But language is not the only diversity. ...Ethnic differences also [abound]. This mosaic is culturally extraordinary. It is a source of divisiveness in a nation where particular loyalities have a deep meaning, both spiritually and physically. Given this diversity, it is remarkable that India has remained and grown, and continues to grow, as one nation.

5000 Year Old History

A second feature is the depth of culture, which contrasts with the newness of the nation in its present form. There has been over 5,000 years of philosophical and cultural development in India, going back to early Aryan civilization. Since then, Hindu, Buddhist, Christian, Islamic, Sikh and other influences have left deep imprints on society. Every Indian, even the poorest illiterate, can tell stories of myth and history - a consciousness of a great civilization heritage which is unusually widespread. Yet, there was no India as we know it until the achievement of independence in 1947. Before that there were various fragmented (some very large) territories. Many of these were absorbed into the British rule with supervision of many areas ruled by traditional princes and local kings or maharajas. The modern state of India began with independence in 1947 and its development must be understood in the context of trying to impose a national framework on old cultural patterns. The consciouness of the great past and the newness of the present sometimes produces an abrasive reaction.

Land of Minorities

The third feature is that India is a land of minorities. About 80 percent of the population are Hindus. But Hinduism is an amalgam of pluralistic beliefs and forms, often containing conflicting elements. An additional 12 percent are Muslims, deeply aware of their Islamic faith. Hindi, Urdu, Bengali, Marathi, Tamil, Telegu, Punjabi and other langauges create minorities of their own. Tribal and neo-aboriginal peoples number almost 40 million. No contestant for political office can be successful without an awareness of these constituencies. And this, in turn, conditions both domestic and foreign policy.

The Future Depends on the Meshing of Rural and Urban Societies

A fourth feature of modern India is that, broadly speaking, its future depends on the interaction between two worlds: the cities of India, where 20 percent of the population live, and rural India, where more than 500,000 villages contain the rest of the population. Urban India is the India of modern industry, national politics and foreign policy, government planning, the national media, the major universities, business, the armed forces, science and technology. Its best products are frequently as good as the best in the world, and its orientation is cosmopolitan. Rural India is the India of age-old patterns where tradition is the principal dynamic of society, where outsiders come and go but life continues, often without much change. When the two Indias mesh effectively, India is a success - as in the expansion of education, the reduction of illiteracy, the extension of the average lifespan, the introduction of some basic health care, and the sustenance of a democratic political system. When they do not connect effectively, India is in trouble - as with population control and unemployment. For the nation to realize its considerable potential, the linkage between those two Indias has to be expanded and strengthened.

Mixing of Spirituality and Modernity

The fifth and final feature we must remember is that poverty, spirituality and modernity mix and coexist in India, without the paradoxical implications which a Western perspective suggests. It is the essence of Indian spirituality which enables even the most deprived to endure poverty and it is modernity which provides the prospect of improvement.

It is this spirit, a composite of many small individual visions and inspirations, which characterizes modern India and offers the best hope for the nation and its people.

"Understanding India" was written by Ralph Buultjens and it appeared in *Maryknoll* (November, 1981), pp. 37-43.

D. NOTES ON THE AUDIO PROGRAM

India is rich with an uncommon wealth. The essence of this richness can be summed up in one word: "diversity." In India there is a variety of people and cultures that is equaled only by the variance in the land, the animal world and vegetation which exists within this country's borders. Indians speak of this diversity with pride and sing of its presence in philosophical metaphors.

Pandits (scholars) such as the first prime minister of India, Jawaharlal Nehru, speak of India's diversity as her true "Indianness," that special trait that gives her strength, makes her unique, and perhaps affords her more wisdom than other countries. In his monumental text on the country, *The Discovery of India*, Nehru directs his attention to the country's 5000 year-old history and the infusion of races and cultures which has produced the ethos of a distinctly varied India:

> *Foreign influences poured in and often influenced that (India's) culture and were absorbed. Disruptive tendencies gave rise immediately to an attempt to find synthesis (unification). Some kind of a dream of unity has occupied the mind of India since the dawn of civilization. That unity was not conceived as something imposed from outside, a standardization of externals or even of beliefs. It was something deeper and, within its fold, the widest tolerance of belief and custom was practiced and every variety acknowledged and even encouraged.*

Many students begin a study of India by exploring its population statistics (India is ranked as the second most populated country in the world) or by investigating India's industrial might (India is ranked as one of the top ten in global industrial production) or by examining India's governmental structure (India is the world's largest democracy). These issues are indeed important, but they don't always help us understand the "heart of India" or enable us to explore the deep roots and reasons for India's distinctiveness as a nation.

Though this audio series will eventually deal with issues of population, industrial prowess, and participatory democracy, we have reserved these explorations for later programming. The first two audio programs will expose the listener to some of the thoughts and feelings of India's people - past and present.

Hind Desh keniwasi sabhi jana
ek hain
Rang rup veshbhasha chah
anekhain

All the countrymen of India are
one
Even though their color, dress and
languages differ
Yet they are all one.

The Bela, Gulab, Juhi, Champa
and Chameli,
All different flowers are woven
into one garland.

The sounds of the Koyal (Cuckoo),
Papiha and Bulbul
(Nightingale) are distinctive
But the song they sing is the same.

The Ganga, Jamuna, Brahmaputra
and Krishna, and Kaveri are all
different rivers
But they all merge into one ocean.

Indian Folk Song

Bharat-Tirtha

He mor chitto, he mor chitto,
Punnno thirthe jago re dhire
Ei Bharoter mohamanober shagorotire,
shagorotire.

Hethhai daraye, hethhai daraye,
Nomi norodebotare,
Udar chhonde poromanonde bondono kori tare.

Dhyanogombhir ei-je bhudor,
Nodi-jopomala shrito prantor,
Dhyanogombhir ei-je bhudor,
Nodi-jopomala dhrito prantor.
Hethhai nitto hero pobitro dhoritrire,
Hethhai nitto hero pobitro dhoritrire.
Ei Bharoter mohanober shagorotire,
shagorotire.

Keho nahi jane, keho nahi jane,
Koto manusher dhara
Durbar srote elo kothha hote,
Shomudre holo hara, holo hara,
Koto manusher dhara.
Hethhai Arjo, hethhai arjo, hethha onarjo, hethhai Drabiro Chin.
Shokhundol Pathan Mogol ek dehe holo leen.
Poschim aji kluliachhe dar,
Sethha hote shobe ane upohar
Dibe ar nibe, milabe milibe, jabe na phire-

Ei Bharoter mohamanober shagorotire.

Esho he Arjo, esho onarjo, Hindu Musolman-Esho esho aj tumi Ingray, esho esho Kristan.
Esho Brahmon, suchi koro mon,
Dhoro hath shobakar-

Esho he potit, koro oponeet shob opomanbhar.
Mar obhisheke esho esho tora,
Mongolghot hoy ni je bhora
Shobar-poroshe-pobitro-kora tirthonire-
Aji Bharoter mohamanober shagorotire.

The audio program you are about to hear is brief. It is one song followed by the reading of a poem. The song and the poem were written by the first Asian Nobel laureate, a Bengali Indian, **Rabindranath Tagore.** Roughly translated, the song *Bharat-Tirtha* means "On the Shore of Vast Humanity." Sung in Bengali, Tagore's native language and one of the languages spoken in the eastern part of India, the song extols the existence of a "myriad stream" of people who have come to the land of India and have made it their home. This particular song-poem, written in 1913, is from *Gitanjali*, the literary piece for which Tagore won the Nobel Prize for literature.

Bhartha-Tirtha is followed by a poem Tagore wrote almost three decades later in 1941 shortly before his death. It is simply marked as "Poem 10" in a collection called *Arogya* (translated as "Recovery"). The poem reflects a theme that is heard often in Tagore's writing: "Empires may come and go, but India goes on forever." The English translation is read by William Radice, an English writer who himself has written about the work of Tagore.

Lazily afloat on time's stream,
My mind turns to the sky.
As I cross its empty expanses
Shadowy pictures form in my eyes
Of the many ages of the long past
And the many peoples
That have hurtled forward,
Confident of victory.
The Pathans came, greedy for empire:
And the Moghuls,
Brandishing victory-banners,
The wheels of their conquering chariots
Raising webs of dust.
I look at the sky -
No sign of them now today:
Through the ages
The light of sunrise and sunset
Continues to redden the sky's pure blue
At dawn and dusk.
Then others came,
Along tracks of iron
In fire-breathing vehicles -
The mighty British,
Scattering their power
Beneath the same sky.

I know that time will flow along their road too,
Float off somewhere the land-encircling web of their empire.
I know their merchandise-bearing soldiers
Will not make the slightest impression
On planetary paths.

But the earth when I look at it
Makes me aware
Of the hubbub of a huge concourse
Of ordinary people
Led along many paths and in various groups
By man's common urges,
From age to age, through life and death.

They go on pulling at oars,
Guiding the rudder,
Sowing seeds in the fields.
Cutting ripe paddy.
They work -
In cities and in fields.
Imperial canopies collapse,
Battle drums stop,
Victory-pillars, like idiots, forget what their own words mean;
Battle-crazed eyes and blood-smeared weapons
Live on only in children's stories,
Their menace veiled.
But people work -
Here and in other regions,
Bengal, Bihar, Orissa,
By rivers and shores,
Punjab, Bombay, Gujarat -
Filling the passage of their lives with a rumbling and thundering
Woven by day and by night -
The sonorous rhythm
Of Life's liturgy in all its pain and elation,
Gloom and light.
Over the ruins of hundreds of empires,
The people work.

"Recovery" is taken from *Rabindranath Tagore: Selected Poems,* translated by William Radice (Harmondsworth, Middlesex, England: Penguin Books, Ltd., 1985), pp. 121-123.

On The Shore of Vast Humanity

On the shore of vast humanity

O heart of mine, awake in this holy place of pilgrimage,
In this land of India, on the shore of vast humanity

Here do I stand with arms outstretched to salute man divine,
And sing his praise in many a gladsome paean.
These hills that are rapt in deep meditation,
These plains that clasp their rosaries of rivers,
Here will you find earth that is ever sacred
In this land of India, on the shore of vast humanity.

We know not when and at whose call these myriad streams of men
Have come rushing forth impetuously to lose themselves in this sea.
Aryan and non-Aryan, Dravidian and Chinese, Scythian, Hun, Pathan and Moghul, all, all have merged into one body.
Now the West has opened her doors, and they are all bringing their offerings,
They will give and take, unite and be united, they will not turn away,
In this land of India, on the shore of vast humanity.

Come Aryans, come non-Aryans, Hindu, Muslims come.
Come Parsees, come Christians, come one and all
Come Brahmins, let your hearts be hallowed by holding all men by the hand.

Come all who are shunned and isolated, wipe out all dishonor.
Come to the crowning of the Mother, fill the sacred bowl
With water that is sanctified by the touch of all
In this land of India, on the shore of vast humanity.

E. ACTIVITIES FOR INTRODUCING INDIA

The symbols a group of people uses to represent itself and the meanings of those chosen symbols often reveal a great deal about the values shared by most people in the dominant culture of that nation. Consider the names car manufacturers give to their different lines of automobiles as examples. What qualities are the manufacturers trying to express through the names? What is it that we would value in an automobile that the manufacturers are trying to associate with their particular products?

Directions: What follows is a passage from Kamala S. Dongerkery's *India Yours and Mine*. As you read, try to identify from the author's explanation of India's national symbols what values are important to the majority of Indian people. When you are finished, use the follow-up questions and the **National Symbols and Cultural Values Chart** to help clarify some of your notions about Indian cultural values and to help generate some thought and discussion about American cultural values.

Jawaharlal Nehru

1. Wheels of Unity

The strongest and the most important organ in our body is the heart. Here, life wells up, beats with a rhythm, and builds up our body and personality. So does India have heart, which is the source of her strength and spirit. Where does the heart of India beat, the heart that has held her people together by bonds of fellow-feeling and kept her civilization alive through thousands of years?

For a long, long time, the word *dharma* has been full of deep meaning to us. Our way of life is based on this beautiful word and its meaning. It means much more than law or religion. In his *Discovery of India* Pandit Jawaharlal Nehru has defined the term *dharma* in apt words, as the essence of a thing, "the law of its inner being," rather its very existence. He says that it is an idea that "includes the moral code, righteousness and the whole range of man's duties and responsibilities."

Dharma
"The essence of a thing"

We have chosen the *Dharma Chakra*, or the Wheel of the Law to adorn the centre of our national flag. This wheel has been taken from the lion capital in Sarnath, near Varanasi. Our national emblem is also taken from the same source. It has a base, with a wheel in the centre, a bull on one side and a horse on the other, and three lions on the top. The fourth lion cannot be seen, as he is back to back with the central lion. Why have we chosen this national emblem?

It was in Sarnath that Buddha preached his gospel of love, compassion and brotherhood, and laid stress on our age-old ideal of *dharma*. Later, it was Emperor Ashoka who erected the lion capital there. He was a benevolent ruler and did his best to bring justice, happiness and prosperity to his subjects. He spent most of the wealth amassed by his ancestors, and to which he had added his own, for the good of his subjects. He himself lived a simple life. He tried to live up to the ideal of *dharma*. The wheel on our national emblem is a constant reminder to us of this great ideal for the pursuit of which we need to make continuous efforts.

To unite a country and bring the people together, many things are necessary. Two of these are the national emblem and the national flag. Our national flag, as a symbol of sovereignty, flies proudly on all our government buildings, on *Rashtrapati Bhavan*, where our President lives, on Parliament House, where our laws are made, and on the residences of the Governors of States. Indian ships and planes going abroad fly our flag, and we all hoist the flag on our houses on Republic Day. We do not do it every day, as the flag is sacred to us.

Formerly, our princely states had their own flags, but we did not have a national flag. Long before our independence began, Madame Bhicaijee (Bhikhaijee) Cama, who was in exile in France, thought that we, as Indians, should have a national flag. She designed one with three coloured stripes of green, orange and red, with a lotus and the '*saptarishi*' or seven stars on the top-most band, the words, "*Vande Mataram*" ("Hail Motherland") on the central one and the sun, a crescent and a star on the bottom band. When Mahatma Gandhi began his movement, he chose the spinning-wheel for the centre of a flag of three stripes, orange, white and green. Our national flag, in its present form, was at last adapted when we attained our independence. The *dharma chakra* or wheel on the central band, as you know, stands for justice, progress and the law. Of the three colours, saffron at the top indicates courage and sacrifice, white stands for truth and peace, and green for faith and determination.

Colors of the Indian Flag

Saffron for courage and sacrifice,
White for truth and peace,
Green for truth and determination

The third important thing that binds us together is our national anthem, *Jana, Gana, Mana*, of which we are all proud. This inspiring song was composed by our great poet, Rabindranath Tagore. It is full of meaning and patriotic fervour. It describes the many regions of our motherland, the land which binds us together as one nation, whose very name should inspire us to dedicate ourselves to its service. It ends with a prayer to God, asking for his choicest blessing for the country's prosperity.

Another important bond that unites us as one nation is our way of life. Small countries forming a contiguous group, or large countries, have a way of life of their own. This is because of traditions. As you know, we have traditions and customs handed down to us by our ancestors. We have common traditions throughout our country.

We imbibe many truths and much wisdom from the sayings and writings of great men that we learn as children. Our lovely stories, parables, myths and legends, hold us together, and give us guidance. Our festivals, games and sports give us many opportunities of coming together. So do music, dance and drama. Sharing in these cultural activities helps to create a feeling of fellowship and common interest among the people.

The many little things we are taught to do as children become our habits and manners. When we all act in the same way, it becomes a custom. We bow with folded hands and say, "*Namaste*" as a greeting. The meaning of this gesture is "I pay my respects to the soul within you." Is it not a wonderful idea to revere and respect the soul in every human being?

Namaste

"I pay my respects to the soul within you"

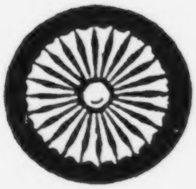
Some of our people have customs that are unique. Thus, we anoint each other's forehead with vermilion powder, sandalwood paste and grains of rice, when we want to wish each other well. We also wave small wick lights before persons on occasions like birthdays, weddings and other auspicious ceremonies. All these customs are symbols of our reverence for the human spirit.

In old times, we had no precise words for expressing thanks. This was perhaps because words cannot adequately express feelings of gratitude, and it was embarrasing to do so to a person's face. We have now adopted the custom of saying "*shukria*" (Urdu for "thank you") or "*dhanyavad*" (Hindi for "thank you") as a formal expression of thanks....

"India is one and indivisible. Though we speak many languages, the heart that throbs in all of us is one and the same."

All these small things that we do, the food habits we have in common, the dress we wear and the general mode of our living distinguish us as Indians. In our arithmetic you have come across fractions and integers. The fractions or small things of our social life and behaviour make up the integer or whole of our Indian way of life.

India is one and indivisible. Though we speak many languages, the heart that throbs in all of us is one and the same. Our way of thinking, our ideals and our aspirations are based on the ancient songs and fables of India, her great books and monuments, her traditions and customs and everything else that goes to make our Indian heritage.



Chakra

Questions for Reflection

1. What is meant by *dharma? Chakra? Dharma Chakra?* Record below the definitions you can find in the article and from other sources, particularly for *dharma*, a very important concept in Indian thinking. After you have specific definitions, try to expand on the meaning of this national symbol in your own words in the chart shown here.

Dharma Chakra Definitions and Meaning

Definitions

Dharma

Chakra

Dharma Chakra

2. Is there any symbol in American culture that is as significant to Americans as the Dharma Chakra is to Indians? If you decide there is, state what this symbol is, explain its significance and the reasons for (or origins of) its significance. If you decide there isn't, identify some possible explanation for why there isn't.

3. What other national symbols (images, customs, practices) are explored and explained in this article? What does each of these symbols represent of the Indian "spirit" or values? Fill in the chart which follows to help you generate a list of notions/values/concepts which, when taken together, comprise a unique spirit which may be thought of as "Indian-ness."

4. In the second part of the chart generate a list of symbols (images, customs, practices) which may be considered to be unique to the United States. Complete the chart by describing what each symbol represents in terms of widely-held notions, values, or concepts which, when taken together, comprise a unique spirit which may be thought of as specific to this country.

5. Discuss whether India and the U.S. share any values. If you find that there are common values, explain why this might be the case. In the case of differences, our values are not the same. Are there any conflicting values between the two countries?

SYMBOLS		**INDICATED VALUES**
INDIA	*dharma chakra* *spinning wheel*	
USA		

2. The Indian Subcontinent and South Asia

It was Sir Dudley Stamp, the British geographer, who first labeled India a subcontinent. Physically separated from the remainder of Asia by the majestic, towering Himalaya mountains to the north, India is a triangle pointing southward, surrounded by a vast body of water. Despite its geographic isolation, India does have much in common with its neighboring countries of South Asia. India and her neighbors have all received an influx of invaders, explorers, sojourners and immigrants criss-crossing the lands of South Asia. These countries also share religious roots and practices and speak languages with common origins.

Directions: On the following page is a map displaying all of the countries of South Asia. None is labeled except India. There are seven independent nations, including India, in South Asia. As you read the following paragraphs label on the map the other six countries of South Asia and their capitals. The names of the capitals should be written next to the star contained within each country's borders.

1. Off the southern coast of India is the island nation of Sri Lanka, shaped like a large teardrop. Tamil Indians from the Madras area of India came to Sri Lanka to work on the large British tea and rubber plantations. Today the Tamils comprise almost one third of Sri Lanka's population. The capital of the nation is **Colombo**.

2. Slightly south and directly west of Sri Lanka are the Maldives Islands. The Maldives consist of approximately one hundred coral isles. Agriculture and tourism are the primary industries of the country. The Maldives won their independence from Great Britain in 1965. There is a U.S. air and naval installation on Diego Garcia, one of the islands. The capital of the Maldives is **Male.**

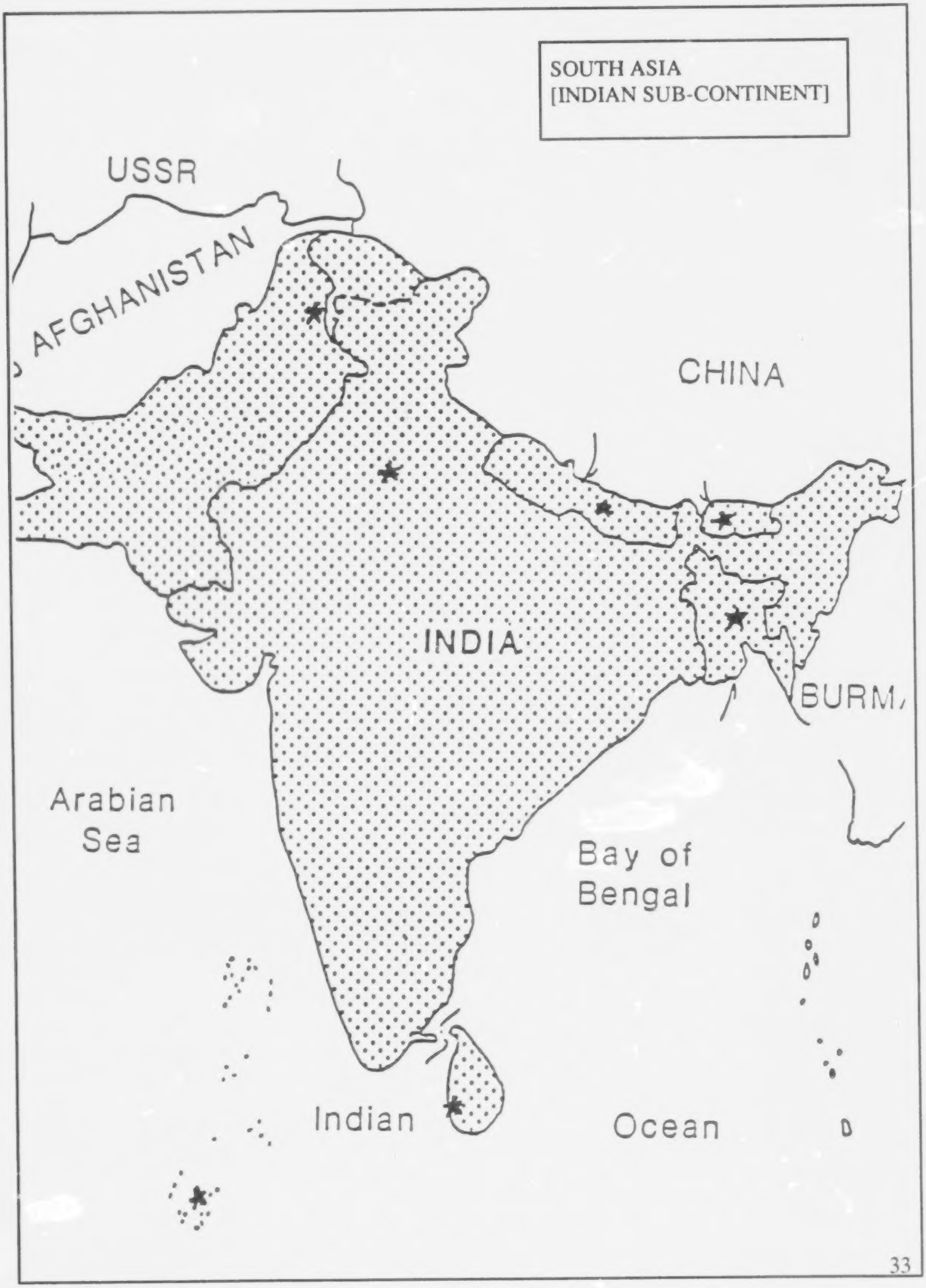
3. Bangladesh shares a border with India. Located to India's northeast, Bangladesh is a low- lying plain in the Ganges and Brahmaputra delta. The seas of the Bay of Bengal frequently flood the Bangladesh coastal area during the late-summer typhoon season. The capital of Bangladesh is **Dacca.**

4. Separated from Bangladesh by a narrow strip of Indian territory, Bhutan is a small Buddhist kingdom. Currently an Indian protectorate, Bhutan occupies a strategic position serving as a barrier between India and China. The capital of Bhutan is **Thimpu.**

5. Nepal is the only Hindu kingdom in the world. Nepal is located high in the Himalaya mountains and is bordered to the south and east and partly to the west by India and by The People's Republic of China to the north. Mt. Everest, the world's highest mountain (above sea level) is in Nepal. **Katmandu** is the capital of the country.

6. Until 1947 the entire land area of Pakistan was a part of British India. After Indian independence, India was divided into East and West Pakistan. In 1971 East Pakistan rebelled against West Pakistani domination and created the independent country of Bangladesh. Afghanistan borders the northern section of Pakistan. The entire eastern border of Pakistan is flanked by India. India's most northern state, Kashmir and Jammu, is an area held in dispute between Pakistan and India. The capital of Pakistan is **Islamabad.**

7. India is by population the second largest country in the world and by land area the seventh largest in the world. Since independence in 1947, the Indian economy has grown at a steady rate. The capital of India is **New Delhi**.



SOUTH ASIA
[INDIAN SUB-CONTINENT]

3. Mountains, Seas and Plains

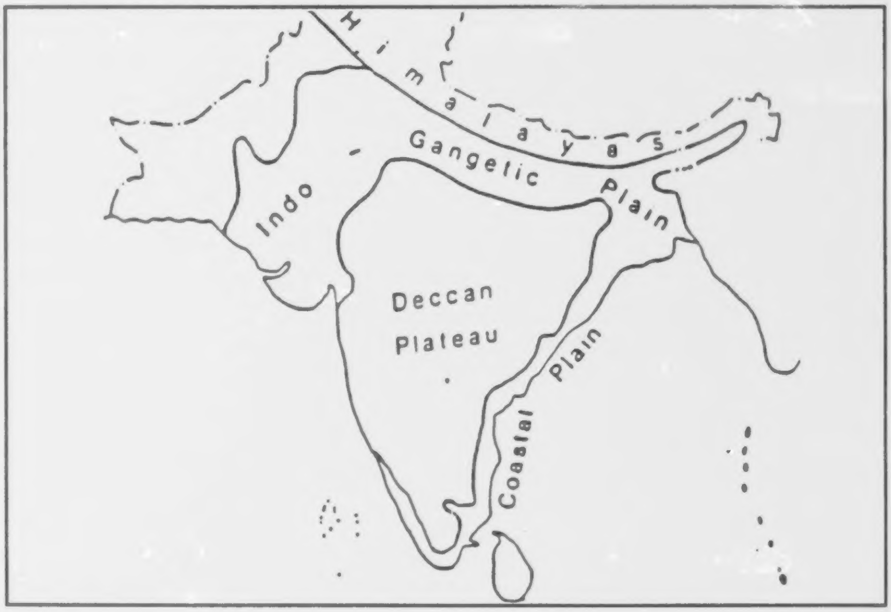
The Indian subcontinent can be divided into three distinct divisions: 1) the northern mountain area, 2) the central plateau region, and 3) the northern plain including the coastal plain. The Himalayas are the crown of South Asia. Called the Great Snowy Range by the early British, the Himalayas extend through four South Asian countries - Bhutan, Nepal, India and Pakistan - and continue on through Afghanistan.

Directions: Study the map below. The three major areas of South Asia are labeled. On the following page a second map, a physiographic diagram, is provided. Label each of the areas and/or regions on the map as described below.

In the north lie
the abodes of Gods,
the kings of
mountains -
the soaring
Himalayas.
The waters of
the oceans embrace
it on its eastern and
western shores.
It stands as
a measuring rod
of the earth.

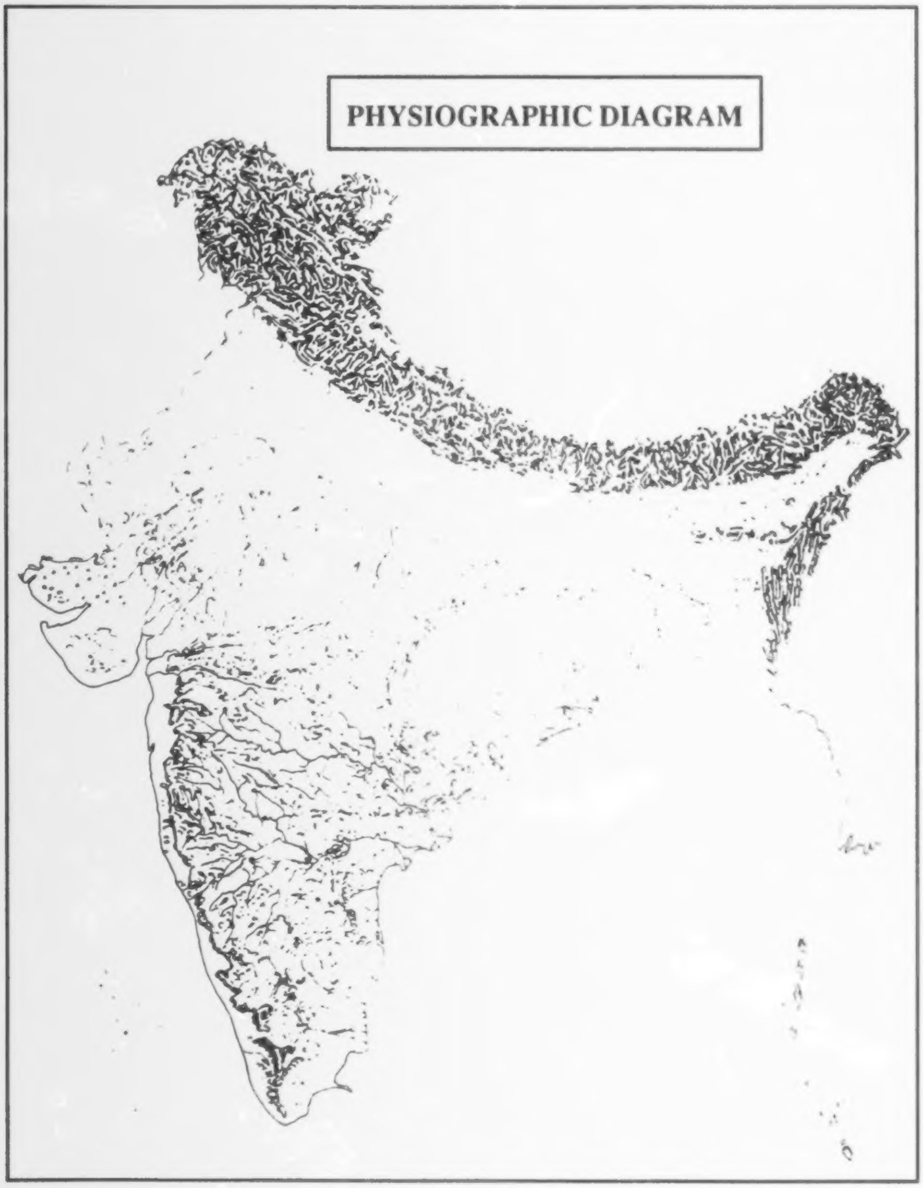
Kalidas
Kumarasambhava,
5th century Sanskrit
poet and dramatist

1. The Himalaya mountains are a series of converging ranges that are intersected by deep valleys. Two primary ranges of the Himalayas are the Hindu Kush and the Karakoram. Ninety two out of ninety four of the world's tallest peaks are located in the Himalayas. The mountains extend across the northernmost region of the subcontinent. Label the **Himalaya Mountains**.



2. Immediately south of the Himalaya Mountains, extending over sixteen hundred miles, is the Indo-Gangetic Plain. Extremely fertile and almost subtropical, this area is flooded periodically by the Indus and Ganges rivers. The plain extends from the Arabian Sea on the west coast of the subcontinent to the Bay of Bengal on the east. The Thar Desert (also known as the Great Indian Desert) lies within the southwest region of the Indo-Gangetic Plain. It is approximately 310 miles from its southern tip to the north and varies in width between 60 and 190 miles. Label the **Indo-Gangetic Plain,** the **Arabian Sea**, and the **Bay of Bengal**.

3. South of the Indo-Gangetic Plain lies the Deccan Plateau. The plateau is a hilly, semiarid region of grasslands and trees. Bordering the Deccan on the north and extending from near the east coast to the center of India are the low Vindhya Mountains. Running north to south near each coast are the Eastern and Western Ghats (*ghat* means *steppe* in Hindi). The *ghats* are hills that extend from the southernmost triangle of the subcontinent to midpoint in the country of India. The Indian Ocean lies at the southernmost point of India. Label the **Deccan Plateau**, the **Vindhya Mountains**, the **Eastern Ghats**, the **Western Ghats** and the **Indian Ocean**.



Map illustrations taken from *Atlas of South Asia* by Ashok K. Butt and M. Margaret Geib (Boulder: Westview Press, 1987), pages 5 and 7.

As I stepped out
on my first day's
march in the
Himalayas,
a strange
exhilaration thrilled
me. I kept squeezing
my fists together
and saying emphatically
to myself and to the
universe at large:
"Oh yes!
This really is
splendid!
How splendid!
How splendid!"

Francis
Younghusband,
1924
English Traveler and
Explorer

4. Physical and Atmospheric Terms

Within the country of India one finds incredibly diverse geographical features including everything from deserts to swamplands, evergreen forests to grasslands, and from mountains to coastal areas. The physical features and climate not only create a beautiful landscape but also greatly affect the Indian society. How people live, where they live, what they wear, what they eat, what they believe, and what they produce are often directly related to their surroundings.

Directions: In the margin is a list of geographical terms that can be used to identify some of the physical and atmospheric features of India. Match each term with one of the ten statements defined below.

Terms:

Alluvial Plain

Cyclones

Delta

Desert

Ghats

Glaciers

Monsoon

Perennial

Plateau

1. __________ An extremely dry region with little vegetation, often partially covered by sand. In India this area is located in the southwestern section of the Indo-Gangetic Plain near the Pakistani border.

2. __________ Formed either in very high mountains or in the polar region, these masses of ice move, pushing rocks and eroding land. The largest of these masses outside the polar region can be found in the Himalayas.

3. __________ This Hindi word means "steppe" and refers to high hills and/or mountains. There are two mountain ranges in India that use this term in their names. They can be found in both coastal areas of the country.

4. __________ An area of land, usually extensive in size, that has a level surface and rises sharply above the adjacent land. This area occupies the largest part of India.

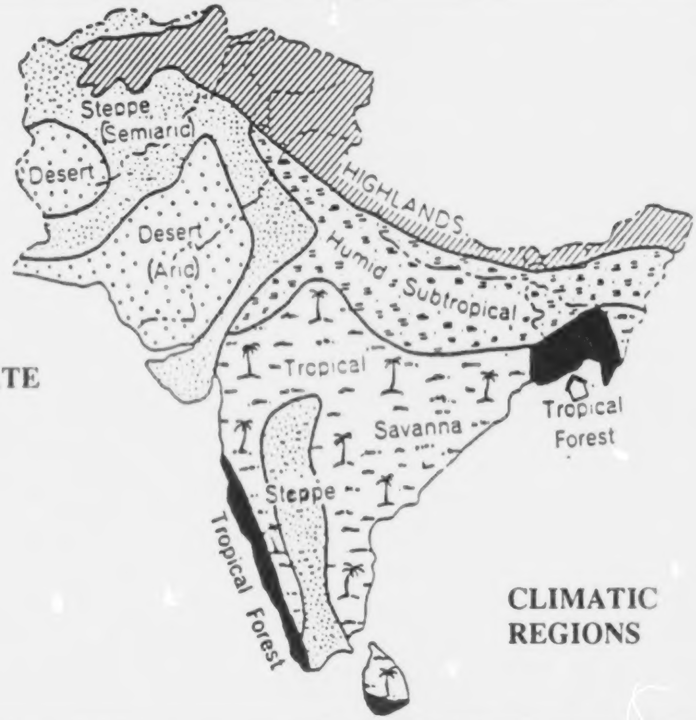
5. __________ Sand, clay, gravel, or other similar materials which are carried by running water and then deposited especially in areas where the flow of water slows. These deposits have made the north plain area of India a rich and productive agricultural area.

6. __________ A periodic wind that reverses its direction with the seasons. It blows from the Indian Ocean over India in the summer and from the subcontinent to the ocean in the winter. Between June and November the wind picks up moisture from the ocean and drops a considerable amount of rain on South Asia. The winter season winds are usually dry.

7. __________ The Himalayan snow fields are the source of many large rivers of this type that provide water for crop irrigation throughout the year.

8. __________ A triangular area of land formed by alluvial deposits at the mouth of a river. It can be found in the northern part of India and in Bangladesh where the Ganges, along with its tributaries, empties into the Bay of Bengal.

9. __________ Strong, intense winds that can cause tidal waves. These winds occur almost annually along the Bay of Bengal causing a great deal of destruction.



CLIMATE

CLIMATIC
REGIONS

5. Climate of India

Though India is often referred to as a tropical country, half of it lies in the tropics and half in the North Temperate Zone. Although the peninsula has a tropical climate, north of the peninsula the climate may vary from humid subtropical in the lowlands to semi-arid scrubland and desert in the western region. The northern highlands range from subtropical to dry Arctic conditions depending upon altitude.

There is some unity in climatic conditions, however, due to the moderating influence of the Himalayas and the monsoon - the seasonal wind which brings moisture from the southwest at one time of the year and aridity from the north at another. Using the monsoon as a convenient base, the year can be divided into three seasons: 1) the hot season from February to mid-June, 2) the rainy season from mid-June to mid-October, and 3) the cold season from mid-October to February.

The Hot Season

During this season the sun moves northward, and there is a rapid shift of the great heat belt from south to north. In March the highest day temperatures are in the Deccan Plateau. By April they are in the plains, and by the end of May they have moved into northwestern India. In the north, dry scorching winds known as *loo* can cause fatal heat stroke. All over the country wells dry up and rivers shrink to small streams.

The Rainy Season

The monsoon is a seasonal rain-bearing wind that shifts direction during the year. The southwest monsoon blowing northeastward across the Indian Ocean and the Bay of Bengal brings heavy rains and heralds its arrival with intense cyclonic activity accompanied by thunder and lightning of the type experienced only in equatorial regions. The immediate effect of the rains is to drastically lower the temperature. However, relief from the heat lasts only as long as it rains since the relative humidity is quite high.

For farmers who are dependent on a single growing season, the monsoon can bring agricultural success or disaster. Slight variations in direction or time of arrival and departure of the monsoon can cause floods and drought at the same time in different parts of India. The success or failure of India'seconomy depends on the monsoon.

The Cold Season

The cold season occurs when the monsoon wind shifts from the southwest to the northeast, bringing with it cool dry air to most of India. The days are warm, the nights are cold, and frost occurs in some areas. The rainfall from the northeast monsoon amounts to 15 percent of the annual rainfall but is of great economic importance. It enables the north to harvest wheat and barley and the south to reap a second crop of rice.

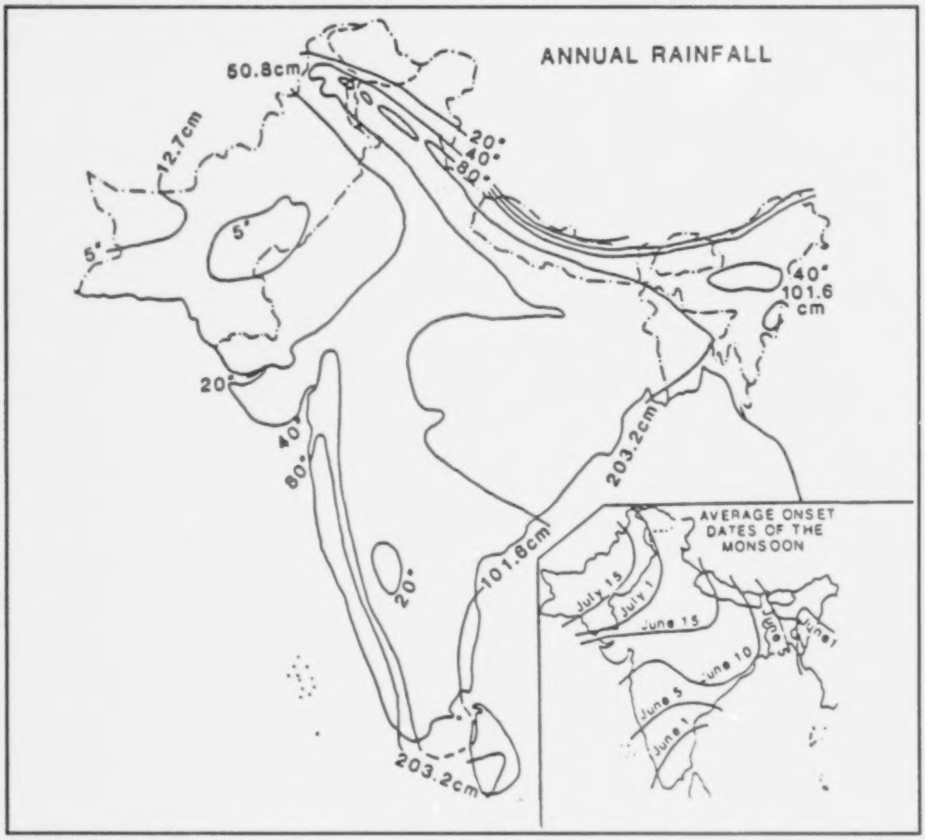
These three seasonal rhythms control the Indian landscape, agrarian activity, and the life of the people of India.

Annual Rainfall

Sometimes it is difficult to see a number such as annual rainfall for some distant land and have it mean anything. We know it means that on an average, over the period of one year, there is a certain amount of rain that falls, but in itself that does not really tell us very much. One way to understand something like annual rainfall in India is to relate it to something that is familiar to us. To do this we can look at the amount of rain that you receive annually in your area.

Use an atlas, a map that shows precipitation, or another source of reference to find out the average annual rainfall in your area. Note how it is measured. Is it in inches or centimeters? If it is in inches, you should convert it to centimeters so you will be able to compare it to the rainfall map of India illustrated on the following page. All you have to do is substitute the number of inches in the math equation below, multiply the inches by 2.54, and then you will have the amount in centimeters (cm). Fill in the number of in. next to the number of cm. on each area of the map.

___ x 2.54 = ____ cm; Annual rainfall in ___________ is ___ cm
in. city in example



The Same Word but Different Meanings

By looking at the amount of rain you get each year in your area, you can start to better understand annual rainfall in other areas. It is important, however, to be careful when looking at something such as annual rainfall, for the numbers alone may be somewhat misleading.

"For example, it is often said that 'heavy' rains fall on India during the monsoon season. The statement would carry more meaning if it were pointed out, for instance, that Allahabad, a city in the Ganges Valley, and New York City both receive an average of forty inches of rain annually with the significant difference that New York City gets from two to four inches of precipitation monthly whereas Allahabad is hit by some thirty-seven inches within the months of June to October. The description of rainfall in 'annual' amounts makes sense only when the downfall comes in relatively equal inches per month."*

The above quote (*) was taken from *Learning About Peoples and Cultures*, edited by Seymour Fersh (Evanston, Illinois: McDougal, Littell and Company, 1974. This section was adapted from "India: A Geography Workbook" written by Darlene Walser and Marilyn Turkovich and contained in *Aditi: The Living Arts of India* (Washington, D.C.: Smithsonian Institution, 1986).

"The Annual Rainfall" map was taken from *Atlas of South Asia* by Ashok K. Butt and M. Margaret Geib (Boulder: Westview Press, 1987), p. 13.

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6. Monsoon: A Weather Phenomenon

"To know India is to know the monsoon. First it fall in fat drops; the earth rises to meet them. She laps them up thirstily and is filled with fragrance. Then it comes in torrents." Khushwant Singh, one of India's foremost authors in English, writes about the monsoon as if it were a person, emotional, a magical life giver. In his book *I Shall Not Hear the Nightingale* he compares an Indian's perception of clouds and rain with that of a European.

An Indian's attitude to clouds and rain remains fundamentally different from that of the European. To the one, clouds are symbols of hope; to the other, those of despair. The Indian scans the heavens and if cumulus clouds blot out the sun his heart fills with joy. The European looks up and if there is no silver lining edging the clouds his depression deepens. The Indian talks of someone he respects and looks up to as a great shadow, like the one cast by the clouds when they cover the sun. The European, on the other hand, looks on a shadow as something evil and refers to people of dubious character as people under a shadow. He escapes clouds and a rain whenever he can and seeks sunnier times. An Indian, when the rains come, runs out into the streets shouting with joy and lets himself be soaked to the skin.

The selection that follows is from another of Singh's books, *Train to Pakistan*. Read it and consider the questions at the end.

Monsoon is not another word for rain. As its original Arabic name indicates, it is a season. There is a summer monsoon as well as a winter monsoon, but it is only the nimbus (black clouds) southwest winds of summer that make a *mausem* - the season of the rains. The winter monsoon is simply rain in winter. It is like a cold shower on a frosty morning. It leaves one chilled and shivering. Although it is good for the crops, people pray for it to end. Fortunately, it does not last long.

The summer monsoon is quite another affair. It is preceded by several months of working up thirst so that when the waters come they are drunk deep and with relish. From the end of February, the sun starts getting hotter and spring gives way to summer. Flowers wither. Then flowering trees take their place....

The sun comes up earlier than before and licks up the drops of dew before the fevered earth can moisten its lips. It blazes away all day long in a cloudless gray sky, drying up wells, streams and lakes. It sears the grass and thorny scrub till they catch fire. The fires and dry jungles burn like matchwood.

The sun goes on, day after day, from east to west, scorching relentlessly. The earth cracks up and deep fissures open their gaping mouths asking for water; but there is no water - only the shimmering haze at noon making mirage lakes of quicksilver....

There is a flash of lightning which outshines the daylight. The wind fills the black sails of the clouds and they billow out across the sun. A profound shadow falls on the earth. There is another clap of thunder. Big drops of rain fall and dry up in the dust. A fragrant smell rises from the earth. Another flash of lightning and another crack of thunder like the roar of a hungry tiger. It has come! Sheets of water, wave after wave. The people lift their faces to the clouds and let the abundance of water cover them. Schools and offices close. All work stops. Men, women, and children run madly about the streets, waving their arms and shouting, "Ho, Ho," - hosannas to the miracle of the monsoon.

The monsoon is not like ordinary rain which comes and goes. Once it is on, it stays for two months or more. Its advent is greeted with joy. Parties set out for picnics and litter the countryside with skins and stones of mangoes. Women and children make swings on branches of trees and spend the day in sport and song. Peacocks spread their tails and strut about with their mates; the woods echo with their shrill cries.

But after a few days the flush of enthusiasm is gone. The earth becomes a big stretch of swamp and mud. Wells and lakes fill up and burst their bounds. In towns, gutters get clogged and streets become turbid streams. In villages, mud walls of huts melt in the water and thatched roofs sag and descend on the inmates. Rivers which keep rising steadily from the time the summer's heart starts melting the snows, suddenly turn to floods as the monsoon spends itself on the mountains. Roads, railway tracks and bridges go under water. Houses near the riverbanks are swept down to the sea....

While the monsoon lasts, the showers start and stop without warning. The clouds fly across, dropping their rain on the plains as it pleases them, till they reach the Himalayas. They climb up the mountainside. Then the cold squeezes the last drops of water out of them. Lightning and thunder never cease. All this happens in late August or early September. Then the season of the rains gives way to autumn.

Questions for Consideration

1. How does the author seem to feel about the two monsoon seasons? Does he feel differently about the two seasons?

2. The monsoon is a weather phenomenon. Nonetheless, the author does not describe it in the way you might expect a weather forecaster to describe the weather. Read through the passage one more time so that you have a good idea about the specific weather-related occurences that happen during summer monsoon. Then, imagine you're a weather forecaster for Indian television, write a short weather report for the monsoon season.

3. How does the author write about the monsoon? Look for words and phrases that the author uses to describe the summer monsoon that you might not usually think of in relation to a weather phenomenon and that make this passage much different from your weather report.

The above excerpt was adapted from Kushwant Singh's *Train to Pakistan* (New York: Grove Press Inc., 1956), pp. 90-93.

III. ACKNOWLEDGEMENTS

Audio Program

The audio program "On the Shore of Vast Humanity" was written and produced by Julian Crandall Hollick. Location recording and studio mixing were under the direction of Dean Cappello. Special thanks are extended to Santi Dev Ghose, Uma Das Gupta, and William Radice for assisting with this program.

Curriculum Booklet

The curriculum book was written by Marilyn Turkovich. Original writing for background reading in this curriculum book was taken from the following two sources: "Understanding India" by Ralph Buultjens and "Wheels of Unit" by Kamala S. Dongerkery. The poem "Recovery" was taken from William Radice's *Rabindranath Tagore: Selected Poems*. The quote by Seymour Fersh was obtained from *Learning about Peoples and Cultures*. The section on "Monsoon: A Weather Phenomenon" was adapted from "India: A Geography Workbook" as contained in *Aditi: The Living Arts of India*. The latter was written by Darlene Walser and Marilyn Turkovich.

Maps for this booklet were taken from Josephy Schwartzberg's *A Historical Atlas of South Asia* and Ashok K. Dutt 's and M. Margaret Geib's *Atlas of South Asia*. Decorative illustrations were taken from *India: A Teacher's Guide* by the Asia Society.

Photography for this booklet was done by Martine Crandall-Hollick.

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BENEATH THE SURFACE
CONVERSATIONS WITH INDIAN YOUTH

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BENEATH THE SURFACE
CONVERSATIONS WITH INDIAN YOUTH

Audio Program
Written and Produced: Julian Crandall Hollick
Studio Mixing: Dean Cappello

Curriculum Book
Writer: Marilyn Turkovich
Editorial Assistance: Peggy Mueller
Photographer: Martine Crandall-Hollick

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FOREWORD

The idea for this program originally came from a group of teachers in St. Louis, Missouri who asked that Independent Broadcasting Associates (IBA) produce some material on Indian youth, preferably interviews with high school students. The reason for this request was to allow American students to hear from students of their own age in another part of the world and compare viewpoints.

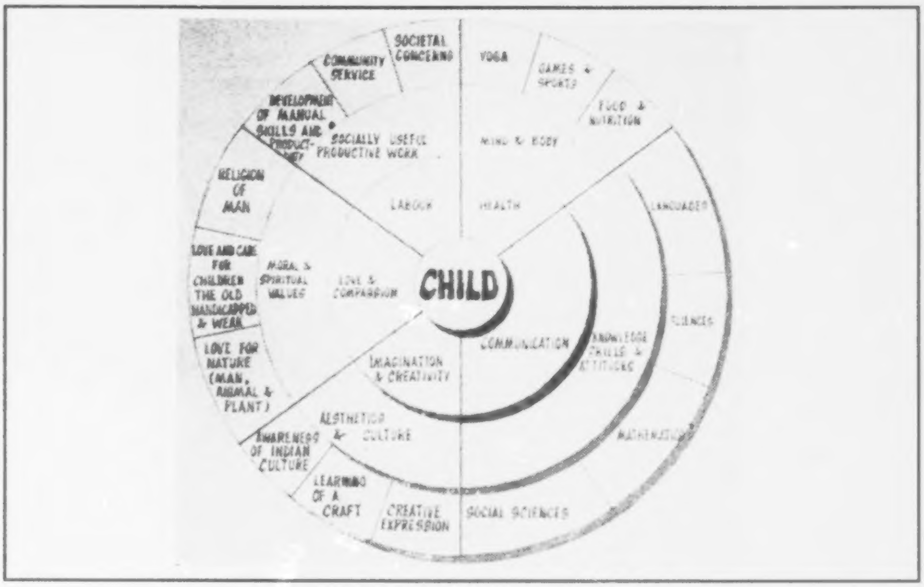
As you listen to this program you'll be struck immediately by the Indian students' display of idealism and readiness to subordinate personal desires to the goal of nation-building. The listener might be tempted to think that these responses are not genuine, but rather represent answers given for a journalist's ears. However, the opinions you hear from these young people are common throughout India, especially among the educated.

For every Indian doctor, for example, who decides to complete his/her studies in the United States and then remains here to practice medicine, there is a another doctor who decides to return to India. Though there are many reasons a person might choose to work in his/her homeland, there is an ethical tradition in India of placing personal duty above personal gain which might be at the root of this decision on the part of many professionals. These young students reflect this tradition.

When planning this program we could have chosen students who were much more Westernized. However, that would have been misleading since the vast majority of young Indians do not think like or aspire to be Western teenagers. The reasons for this tendency to preserve their Indian identity are interesting to explore. Whatever the reason, the views of these students are fairly typical of educated and enthusiastic teenagers.

This program, recorded at Navayug school in New Delhi was completely unrehearsed. Students had no knowledge of the program's being made prior to the IBA team's arrival at the school. The answers therefore are spontaneous.

You might find that this program works best when there are students in the audience willing to defend the point of view of Vanita Agarwal, the first speaker. If you have Indian students in your class you may find they do not want to identify with Vanita's argument. It all depends whether Indian students are intent on "becoming" American or whether they intend to "remain" Indian and return to India once they have completed their studies. This program was once played before a group of Indian professors in Canada who listened in silence and afterward responded: "We don't want to be reminded of these things." In its own backhanded way, this comment actually validates the authenticity of the opinions expressed in this program.



FOR THE TEACHER

TEACHING EMPHASIS: SOCIAL STUDIES, LANGUAGE ARTS AND SCIENCE

PROGRAM LENGTH
18 Minutes 45 Seconds

FORMAT

- I. Materials for the Teacher
  - A. Concepts
  - B. Objectives
  - C. Supplementary Materials
  - D. Implementation
    - 1. Pre-listening Activities (3)
    - 2. Post-listening Activities (3)
- II. Materials for Students and Teachers
  - A. Reflections on Education
  - B. Background Reading
  - C. Notes on Audio Program
  - D. Activities on Indian Education
    - 1. Problems of Illiteracy: India and the U.S.
    - 2. Lesson on Values: Would You Like to be Self-Reliant?
    - 3. Lessons on the Environment: A Drop of Water and The Problem of Over Grazing
    - 4. The New Social Studies: Course Content
- III. Acknowledgements
- IV. Bibliography

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A good textbook, at its best, can be likened to a good photograph. But just as a painting - even when it is not of the best quality - will always excel even the best photograph, so would a good teacher excel the best textbooks. He leads a student into the heart of the subject, is able to create in him a love for it, and enables him to understand it intelligently himself. As I see it, we can never accept the popular notion of a teacher as a man who can summarize long pieces or explain difficult sentences. Our endeavor should be to produce good teachers who should have before them the higher and larger aim of service, and not merely of transmitting bits of information on their subjects.

Mohandas Gandhi
My Views on Education, p. 47

A. CONCEPTS

- India's educational system is grounded in traditional Hindu thought.
- Improving education for all sectors of Indian society is crucial to the country's progress.
- Illiteracy is one of the country's most pressing educational concerns.
- Technological and agricultural advancement and the securing of human rights for India are tied to the effectiveness of India's educational system.

B. OBJECTIVES

From Listening to the Audio Program Students will be able to:

- Contrast the concerns and ambitions of Indian youth with their own.
- Discuss and analyze the views expressed by Indian adolescents on family life, on the elder and on marriage.
- Reflect on the Indian students' feelings about the United States.
- Discern some of the philosophies and traditional values expressed by the Indian youth.

From the Class Activities and Individual Student Activities Students will be able to:

- Compare their views of India with those recorded by the Indian journalist Amita Malik.
- Review the current Education Policy of India and weigh its philosophy and purpose against their own experiences of school in a democractic society.
- Analyze the place of values and ethics in a school curriculum based on the Indian model.
- Participate in two separate lessons from an Indian curriculum.
- Discuss the significance of educational programs such as those fostered by the Nehru Foundation for Development and the National Council of Educational Research and Training.
- Compare and contrast one Indian school's history and geography curriculum with that of a U.S. School.

C. SUPPLEMENTARY MATERIALS

GENERAL WRITINGS WHICH INTRODUCE INDIAN EDUCATION AND INDIAN THOUGHT ON EDUCATIONAL PRINCIPLES

Bhave, Vinoba. *The Intimate and the Ultimate*. Dorset, England: Element Books, Ltd., 1986. This book is an anthology of Bhave's writings and speeches. It contains his famous treatise on education, "Education or Manipulation."

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Chari, Ahalya. *Thinking Together*. New Delhi: National Council of Educational Research and Training, 1986. (Available from Publications Department, National Council of Eductional Research and Training, Sri Aurobindo Marg, New Delhi 110 016.) A book on values education for teachers and students, *Thinking Together* presents a series of everyday happenings in which students may be involved. A series of episodes introduces among others the values of responsibility, cooperation, integrity, questioning and self-reliance.

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> *What I am interested in is to awaken the mind. We say that the mind of the child can be kept alive through knowledge, and therefore we pour in knowledge which only dulls the mind. A mind that functions in knowledge is a limited mind. But a mind that is extraordinarily alert, tremendously alive, not only learning from books, memorizing facts, but also learning how to look, how to listen, such a mind will impart is aliveness to a mind which is still seeking, enquiring, innocent. Therefore knowledge will not destroy.*
>
> *Krishnamurti*

D. IMPLEMENTATION

PRE-LISTENING ACTIVITIES

There are three activities that can be used to continue the process of introducing students to India, challenge their existing views of the country and people of India, and provide a basis from which to begin to consider the connections that are evident between the youth of India and adolescents in this country. The first activity, "Questionnaire: Sharing Thoughts and Opinions," duplicates the questions asked of Indian students in this program. It can be given to students prior to listening to the program and, in order to save time, can be assigned as homework. The second pre-listening activity consists of a short essay by an Indian writer, Amita Malik, who relates how she believes individuals outside India see the country and its people. The third, can be found in the *Background Reading* section and in the *Notes on the Audio Program* section.

1. Questionnaire: Sharing Thoughts and Opinions

The thirteen questions presented in the questionnaire are in several cases exact questions or variations of the questions posed to the Indian students interviewed for this audio program. Students should be afforded time to consider each question. If time allows, discuss students' responses as a group. What are the similarities and differences of responses found within the class? What are the sources for the differences in students' answers? Discuss whether such a wide spectrum of answers would be present in questionnaries of students from another country.

A variation on the activity above might be to have a group of students form a panel, select a moderator, and conduct a discussion based on the questions from the questionnaire. If Indian students or students from other parts of the world are present in the class they should be invited to participate in the panel. Following the panel discussion the group can listen to the audio tape to compare its responses to questions asked with those of Indian students interviewed. The following questions might be used following the program:

- Are the Indian teenagers similar or dissimilar to you and your friends?
- Which of the students interviewed best represents your ideas, goals and values? Which student is most unlike you?
- What additional questions would you have asked the Indian students? After having heard the interview do you feel you could speculate on how they would have answered these new questions?

The school song below is from Sulochandadevi Singhania, a K-12 school located in a suburban area of Bombay called Thane. The song implies that character formation and preparation for life are based on the Hindu concepts of dharma (righteousness) and karma (duty).

Courage and Valour are
our friends,
Righteousness and Duty
too our comrades,
Hard work is our motto
And united we shall
always remain

Persons of knowledge
we shall become
But human qualities
we shall inculcate first,
We have no difference,
the high or the low,
We all shall work together
We are the preservers
of humanism,
The beloved of the Earth.

2. How Others See Us

This piece was written by the Indian author Amita Malik. In the article she reviews impressions of India that people in a number of countries in the world shared with her in interviews she conducted for her book: *India Watching: The Media Game*. If students created a "Question Web" (Pre-Listening Activity 1, *On The Shore of Vast Humanity*) they can compare their initial questions and impressions of India with those expressed by informants to Ms. Malik. If they did not complete the "Question Web" they might consider if the impressions of India expressed in the article are out of sync with their own ideas of the subcontinent.

Use this activity if you have created the Quetion Web in the Program On the Shore of Vast Humanity

3. Present Background Reading and Audio Notes to Students

Both of these pieces can be read prior to listening to the program.

POST-LISTENING ACTIVITIES

1. Questions for Use After Listening to the Audio Program

- Have initial impressions about India been altered by listening to the interviews?
- How is your life similar to that of an adolescent in India? Dissimilar?
- What values expressed by the students, if any, impressed you? Which, if any, bothered you? What values do you share with those expressed by the Indian students?
- What are the origins of your values? Self? Family? School? Religion? In your estimation what is the source of values for the Indian students?

2. Working with the Reflections on Education Section

Divide the class into four groups. Have each group discuss one of the following sets of questions below. After each group has explored the questions presented give them the reading from the *Reflections on Education* section. Each group should concentrate on reading the selection that corresponds to the set of questions it discussed. The reading selection is listed in ( ) at the end of each set of questions.

> *We have succumbed*
> *to the delusion*
> *that as long*
> *as a child does not*
> *acquire the capacity*
> *to read,*
> *no knowledge can be imparted*
> *to*
> *him. I do not know*
> *of a greater fallacy*
> *than this in the field*
> *of education.*
>
> *Mohandas Gandhi*

a. Should students work outside of school? If so, how many hours? Does manual work help an individual become a better student? Why or why not? Are people judged in our society by their educational accomplishments? In your estimation, what is meant by this statement: "There is no knowledge without action and no action without knowledge?" ("Education or Manipulation" by Vinoba Bhave.)

b. What is meant by knowledge? What constitutes knowledge? How does a person know he/she is knowledgeable? ("Thirteenth Teaching" from *The Bhagavad Gita*.)

c. What is education? What is it not? What are the successful lessons gained from education? Does education prepare you for life? How does it prepare you for life? Is education the transmittance of information? ("On Education" by Krishnamurti.)

d. Should a teacher instruct a student who does not want to be taught? What is the role of a teacher? The role of a student? What responsibility does a student have to a teacher? A teacher to his/her student? ("Studentship" from *The Laws of Manu*..)

Last minute cramming before a science test

3. Present Activity Sheets

All four of the activities presented here have their basis in the *New National Policy on Education - 1986* which the Department of Education in India is in the initial stages of implementing. The first activity addresses the problem of illiteracy for the country and presents a comparison to the U.S. situation. The second activity is an adaptation of a lesson from *Thinking Together*, a unique volume of dilemmas written for teachers and students. The book is part of a series on values education that is being published by the National Council of Educational Research and Training, a government supported agency. The third activity which is adapted from *Floods and Drought* is also part of a government supported program produced by the Centre for Environment Education at the Nehru Foundation. The last activity simply presents one school's way of expanding its history and geography syllabi to comply with the National Policy's concern about international education. Students are asked to compare their own experiences or school programs with the overview presented.

QUESTIONNAIRE: SHARING THOUGHTS AND OPINIONS

1.What is it you want to do (i.e., occupation/career) after you complete your studies? ________________________

Why have you made this choice of an occupation/career? ________________________

2. Do you feel privileged in any way (in terms of home, family, friends for example)? If so, why? ____________

3. Does making money mean anything to you? Why or why not? ________________________

4. Do you feel any compulsion to share your talents and/or wealth with others who are less fortunate than you? If so, how will you do this? ________________________

5. If your parents or guardians preferred that you not date someone or be alone with him or her, and you didn't agree with them, would you disobey your parents or guardians and see this person?

What factors would you consider in making your decision?

6. If you choose to marry, would it be because you thought the person was compatible or because you were very much in love with him/her? Which would be most important?

7. Could you live in the same household with your in-laws? ________ Why or why not? ____________________

8. What do you do in your free time?

How important are these activities to you? Why or why not?

9. What items do you own that are important to you?

Why do these items mean so much to you?

10. How much time (i.e., hours each day) do you devote to your studies (i.e., homework, personal research, etc.)?

How important are your studies to you? Why?

11. Who do you view as the greatest American, past or present?

What do you think about this person?

12. What is your image of India?

Why do you think the way you do about India?

13. What image do you have of Indians?

HOW OTHERS SEE US

When I set out hopefully and enthusiastically some time ago to do a book on the Indian image abroad, I was only partially in that state of smug satisfaction which many Indians carry about with them from country to country: That everybody loves a sari, that India's ancient culture and civilization is as well known and respected as her state of poverty and horrifying increase in population continue to worry at least the affluent countries. Having already traveled extensively in many parts of the world from the late 1950's onwards, when I went as a young bride to London and did several broadcasts from the British Broadcasting Company on the pleasant and intellectual things about India, I still kept on noticing, wherever I went, that the common generalities about India, once one got beyond Gandhi and Nehru were snake-charmers, fakirs (Hindu or Muslim ascetics), elephants and women jumping on funeral pyres at the drop of a hat.

My illusions, although small, were still further shattered when, in my very first coast-to-coast TV appearance in Canada, the famous commentator interviewing me started with a most unexpected broadside: "Why do you wear that winding garment wherever you go? Is it a national flag or something?" And later, on US television, having become hardened with my first TV baptism on the American continent, I took in my stride the equally surprising question: "What has happened to the poor Christians since the British left?" The interviewer concerned, in fact, had not recovered by the time the program ended after I replied that Christianity in India, which was brought to our South coast by St. Thomas, one of Christ's apostles, had been in India long before the USA came into being.

These, however, are isolated cases. And as I traveled through fourteen countries, I found that even the most kindly, friendly and well-meaning of people had either their inhibitions or their misconceptions about India.

In the Arab world, it was all Bombay films and Bombay film music. Did I know Raj Kapoor, or Vajayantimala? (India produces more feature length films each year than any other country in the world.) One young artist in Egypt told me proudly that his sister could sing all the film songs from *Sangam*. In Syria, on the other hand, the mass media authorities said that Indian films had a rather baneful influence. It was therefore some comfort to find Soli Wadi, Director of the Music Academy in Damascus, who turned out to be an expret on Indian music. In Italy, my first stop in Europe, it was even more comforting to find a spurt of Indian sprituallism, with 40 schools of Yoga in Milan alone, with Radio Vatican doing a series on the Hindu saints, and with Kabir Bedi, and Indian actor, a raging hit on TV in Europe as the hero of the Italian series *Sandokan*.

In Yugoslavia, where I traveled by Orient Express, there was almost a riot outside TV Belgrade as the Indian film *Dosti* was shown only once, during working hours. Hundreds of letters poured in from angry factory workers: "Is this a Socialist country? Then show *Dosti* again, so that those on the second shift can see it." On the other hand, Otto Denes, a Yugoslav partisan hero, now in a high government post, complained that the non-aligned countries got news about each other through the news agencies of aligned countries, and that Paris, London and New York are better known to Indian intellectuals than Belgrade. One reason why the non-aligned news pool is being so vividly pursued now by both countries.

The Hungarians, whose statue of Tagore (Indian writer) on the shores of Lake Balaton is a place of pilgrimage for visiting Indians, had even produced a play on Partition on the stage by a Hungarian playwright with Hungarians playing Gandhi and Krishna Menon. But, alas, their TV films still seemed to be showing Indians who were far from modern, a fact which was soon remedied. But at least their image of India was better than that of West Germany, where only negative news, mostly of disasters, economic backwardness and poverty seemed to predominate. However, the knowledgeable German TV radio producers of honesty, courage and intelligence, were doing their bit to show the India of the future.

In Sweden, the young schoolboy who came to a seminar on the Indian image at the Embassy summed up his image of India from watching Swedish TV with the depressing words: "Dead man lying on a street." However, the addicts of Indian classical music who listen to All India Radio, the alert Indians working on important professional jobs who keep the Indian flay flying, also kept the scales even. And as a top man in Swedish TV said: "Play it cool. TV producers came to Sweden in hordes asking where they could find films on "Sex in Sweden." Soon they got bored and asked: "where are the night schools?" "Soon they will get tired of Indian poverty too and ask for your night schools too."

In France there was a judicious mixture of Indian culture, stories on India's use of atomic energy for peaceful purposes and India's self-sufficiency in defense weapons. As Jean Baroncelli of *Le Monde* said: "To love India you have to have heart, mind and expression. People sometimes have one and not the other." A true and sensitive statement, as we would expect of the French. And those who covered India for radio and TV in France seemed by and large to combine all three.

In England, the surprise was to find that in spite of all the nostalgia about the Raj (British rule in India) there was a new generation growing up free of sentimental hangovers, who had open minds. And these, in spite of or perhaps because of the immigrants, were getting serious documented programs on the religions, the social customs and the cultures of settlers in Britain from different countries, not least of all India. Hopefully, it helped them understand Indians better.

It was, however, a different story in the U.S.A. Here the Association of Indians in America Inc. was doing splendid work by its constant contacts with the State Department, the leading newspaper and by their own professional standing, which enabled them to communicate with the American middle-classes as well as their own professional disciplines. This was countering to a large extent the negative stories on American radio and TV, which were not singling out India for this purpose, but because in that sensation-seeking country, "Evil is News," as Les Brown of the New York Times and a noted authority on TV news in his own country put it.

In Canada, the immigrants from India had their own problems, Naxalite Sikhs*, in antagonism with orthodox Sikhs of the old school, are duly shown on TV. Immigrants from East Africa of Indian origin do not get on with Indians of Indian origin. And some successful Indian businessmen are looked upon as a business threat by Canadians. However, a lone Indian, such as Dr. Harsha Dehejia of Ottawa had gone to the extent of buying time on Sundays on a radio network to disseminate Indian news and culture. A young country obviously with teething problems of its own, not least of all Big Brother swamping Canadian media with mass-produced news and programs. Canadian radio and TV, in fact, were doing their best to conserve their own identity, and by and large sympathetic to India and Indians doing the same.

Last stop, Iran, where even the Persian language seems familiar to Indians and where Iranians who have trained in India in TV at the Film Institute in Pune were showing programs made by them in India, on Iranian TV, and continuing the bonds of culture which bind the two countries.

Perhaps not such an unhappy picture after all. And with the increasing number of tourists of all income groups, different disciplines and from other newly tourist-conscious countries coming to India, the picture will get into proper perspective. Human beings being pretty much the same everywhere, it is personal contacts which break down the barriers, the misconceptions and the myths. The more we all travel, the better it will be.

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*Frequently, left-wing extremist groups in India are labeled Naxalites. This name is taken from Naxalbari, a town located in the northeastern region of India. It was here that twenty years ago a peasant rebellion erupted. The rebels followed the teachings of Mao Zedong, the former Chinese leader. The first Naxalite rebellion, a violent exchange between the West Bengali police and rebels, resulted in the deaths of over a hundred people.

The above article was written by Amita Malik, the author of *India Watching: The Media Game* published by Vikas Publishing House, Pvt., Ltd.

BENEATH THE SURFACE:
CONVERSATIONS WITH INDIAN YOUTH
STUDENT ACTIVITY SECTION

THE INDIAN SYSTEM OF EDUCATION

There are two types of schools in India. Tuition-funded schools, often with a private trust of their own, are called public schools - a carry-over from the British days. Some of these schools get grants from the federal government to provide scholarships for economically disadvantaged but bright children. Private schools are often attended by children from middle and upper class homes. All private schools offer nursery and kindergarten classes but these are optional.

The schools known as public schools in the U.S. are called government schools in India. The government schools are tuition free but the cost of the school supplies, including text books must be incurred by the family.

In almost all private schools, English is used as the medium of instruction, but Hindi is a required subject as it is the national language. In many of the government schools instruction is conducted in the regional language of that state (for instance Tamil in Madras, Hindi in Delhi and Marathi in Bombay) but both Hindi and English are required subjects in most states. In government schools Hindi is introduced in the lower grades and English is usually introduced after the fifth grade.

Until recently, a student entering school would answer a national exam in the eighth grade and major entirely in either the Sciences or the Humanities for the remaining years. (S)he would receive the highter secondary degree or school leaving certificate at the end of the period. In 1976, the government introduced the 10+2 system in which the students complete tenth grade and pass a national exam to receive a high school diploma. The two years following grades 10 are termed 'college' and are required for advanced studies. During this period the students major in either the Humanities or the Sciences. Some electives are available so that a Science major may take a few Humanity courses and vice versa.

University education is government funded but modest tuition fees are charged. Some of the top universities conduct entrance exams but most often good scores or grades in the higher secondary examination are required to enter university courses. To obtain a B.A. degree one must attend the university for three years; this may be followed by post-graduate study for a period of two years.

The school year is usually nine months long with classes starting at 7:30 or 8:00 a.m. and ending at 12:30 or 1:00 p.m. during the hot months and starting at 9:00 a.m. and ending at 3:00 or 3:30 p.m. during the cooler months. There are short breaks throughout the day.

All private schools require uniforms and very few are co-educational. There is no requirement of school uniforms in most government schools and rarely are they co-educational after the primary grades.

Source: *The Jeans Generation: Urban Indian Teenagers* by Elizabeth A. Byrne (New Delhi: Educational Resources Center, 1978, p. 6).

BEST COPY AVAILABLE

A. REFLECTIONS ON EDUCATION

The fountainhead of all the world's conflicts is that knowledgehas been separated from action.... There is no knowledge without action and no action without knowledge. The two are one, this is not a question of technique, but is a fundamental principle of Basic Education. People ask - if children have to work for two or three hours every day, how are they to learn anything? It seems to me an extraordinary question. What we should really be asking is how they are ever going to learn anything if they spend three or four hours a day pouring over books. It is amazing to think what three or four hours of reading really means. In three hours a boy might read sixty or seventy pages of a book but does he really learn anything? The muscles of his eyes no doubt get some exercise. We never seem to have any doubt that by reading he is obtaining knowledge, and that reading is in fact the direct road to knowledge. It is nothing of the sort; on the contrary, book-learning is like a curtain that shuts us off from the real world...

The separation of learning from labor results also in social injustice. Some people do nothing but study and others nothing but hard labor, and as a result society is split in two. Those who earn their bread by manual labor form one social class and those who do only intellectual work form another. In India, manual laborers are paid one rupee a day, intellectual workers are paid twenty-five or thirty rupees. A very great injustice has been done by rating the value of manual and intellectual work so differently. And it is the abolition of such injustice that must be the goal of our education.

Vinoba Bhave
"Education or Manipulation" from
The Intimate and the Ultimate (p. 17)

...Knowledge means humility,
sincerity, nonviolence, patience,
honesty, reverence for one's teacher,
purity, stability, self-restraint; ...

...Persistence in knowing the self,
seeing what knowledge of reality means -
all this is called knowledge,
the opposite is ignorance.

from "The Thirteenth Teaching:
Knowing the Field"
Bhagavad-Gita (p. 116)
translation by Barbara Stoler Miller

*****

Education is not only learning from books, memorizing some facts, but also learning how to look, how to listen to what the books are saying, whether they are saying something true or false. All that is part of education. Education is not just to pass examinations, take a degree and a job, get married and settle down, but also to be able to listen to the birds, to see the sky, to see the extraordinary beauty of a tree, and the shape of the hills, and to feel with them, to be really, directly in touch with them. As you grow older, that sense of listening, seeing, unfortunately disappears because you have worries, you want more money, a better car, more children or less children. You become jealous, ambitious, greedy, envious; so you lose the sense of the beauty of the earth. You know what is happening in the world. You must be studying current events. There are wars, revolts, nations divide, separation, more and more people being born, poverty, squalor and complete callousness. Man does not care what happens to another so long as he is perfectly safe. And you are being educated to fit into all this. Do you know the world is mad, that all this is madness - this fighting, quarrelling, bullying; tearing at each other? And you will grow up to fit into this. Is this right, is this what education is for, that you should willingly or unwillingly fit into this mad structure called society?

'Educate' in the real sense of that word; not to transmit from the teachers to the students some information about mathematics or history or geography, but in the very instruction of these subjects to bring about a change in your mind. Which means that you have to be extraordinarily critical. You have to learn never to accept anything which you yourself do not see clearly, never to repeat what another has said.

Krishnamurti
On Education (p. 14 and p. 18)

*****

Where merit and wealth are not (obtained by teaching) nor (at least) due obedience, in such (soil) sacred knowledge must not be sown, just as good seed (must) not (be thrown) on barren land.

Even in times of dire distress a teacher of the Veda should rather die with his knowledge than sow it in barren soil.

Controlling his body, his speech, his organs (of sense), and his mind, let him stand with joined hands, looking at the face of his teacher.

Wherever (people) justly censure or falsely defame his teacher, there he must cover his ears or depart thence to another place.

By (honoring) these three (i.e., mother, father and teacher) all that ought to be done by man, is accomplished; that is clearly the highest duty, every other (act) is a subordinate duty.

from "Studentship"
The Laws of Manu
translated by G. Buhler
(pp. 50-51, 65, 71-72)

About the Authors of the Reflections Selections

Selections contained in the Reflections section come from two major classical Indian writings, *The Bhagavad -Gita* and the *Laws of Manu*, and from the pen of two contemporary Indian writers, Vinoba Bhave and Krishnamurti.

Bhagavad-Gita (Gita) is the last part of the longest epic in the world - the *Mahabharata*. It is considered to be one of India's most important and popular texts. The word *gita* in Sanskrit means "song." It is a song that instructs the reader to do one's own duty or *dharma*. The *Gita* "can be seen as the great treatise on the 'Active Life'...for it tends to fuse worship, action and contemplations in a fulfillment of daily duty...." (A.C. Bhaktivedanta)

Vinoba Bhave was a follower of Gandhi and is regarded as one of India's great social reformers and spiritual leaders. In 1951 he founded a land-gift movement known as *Bhoodan* by walking the length and breadth of India for eighteen years asking wealthy land owners to give land to the poor. Through his efforts five million acres of land were distributed to India's poor. At the age of seventy-five he took a vow of silence and spent his last years in prayer and contemplation. He died in 1982 at the age of 87.

Krishnamurti was born in the Indian state of Andhra Pradesh in 1895 and is known as a philosopher, an educationalist and, most notably, a spiritual leader. He became involved with the Theosophical Society (worldwide eclectic religion based on Brahmanic and Buddhist philosophies) and collaborated with one of its leaders, Annie Besant, in founding the World Order of Star. Krishnamurti was thought to be a reincarnation of Krishna, but he renounced this idea early in his career. In the late 1960's Krishnamurti created a foundation in Ojai, California which bears his name. Krishnamurti's writings have had wide international appeal. *Education and the Significance of Life* and *Commentaries on Living* (a three-volume work) are among his most famous.

The Laws of Manu were most probably written around 500 A.D. they comprise an important Sanskrit code which offers guidance on religion, law, custom and politics. *The Laws* speak of the importance of custom and tradition and ways of determining right and wrong. *The Laws* give instructions on the four great aims of human life: *dharma* (righteousness), *artha* (wealth), *kama* (enjoyment) and *moksa* (spiritual freedom).

B. BACKGROUND READING ON EDUCATION

India's youth are a new breed according to Sasthi Brata, an Indian born journalist who concentrates on interpreting India for the West. Brata suggests that too many university trained students, too few jobs, too many promises made and not delivered from the time of India's independence (1947) have left the country ripe for a revolution of change to be led by India's students. The excerpt that follows is from Sasthi's book, *India: Labyrinths in the Lotus Land*. The students of whom Brata speaks are primarily India's rising urban middle class. However, there are millions of youth throughout the country who for various reasons (e.g., a need to work, responsibilities to help in the family, etc.) can't even come close to being able to complete their secondary education let along continue on to work for a university degree. Here are Brata's thoughts:

Over a milion graduates (between the ages of nineteen and twenty) are churned out of Indian universities every year. Less than 10 percent of that vast number find jobs in keeping with their educated status. As college education is expensive, and student loans do not exist, there is enormous pressure on the young man (nowadays, on the woman, too) to find some kind of employment. Middle-class parents find it hard to carry this extra load as easily as they were once able to do. Scholarships are available in minuscule numbers, but the money does not even pay for the books, let alone feed, clothe, and house the undergraduate.

Immediately after graduation, there is a huge rush for the small number of jobs that are advertised in the newspapers. The single post of a Grade IV clerk in the civil service, carrying a salary of forty dollars a month, might draw as many as two thousand applicants. The successful candidate will seldom be chosen on the basis of his exam qualifications. Luck will play an inordinate part, and so will influence - an uncle on the examining body or someone higher up the governmental bureaucracy.

In the independent commerical sphere, companies will be far more choosy, and might well demand (and invariably get) candidates with master's degrees, sometimes even doctorates, for posts that require no great talent or education.

In cities, it is common to find university graduates as bus conductors or waiters in hotels. The physics honors graduate in India who is employed as a menial clerk is not simply earning a bit of extra money with a part-time job. Unless he is phenomenally lucky, that is the job he will have for life, and there will be no light at the end of the tunnel. Changing jobs or careers in midstream are very rare exceptions, not the rule.

The overproduction of educated urban youth is not a problem to which the government appears to be addressing itself with any concern. Potentially, this is as much of a threat to the fabric of society as the population explosion itself. Frustration runs high as the flood of young people from villages and small towns into the great metropolitan centers swells into a torrential avalanche. Opportunities are meager, but expectations have risen exponentially.

The old adhesives are coming unstuck. Youth will no longer quiescently obey its elders. 'The mystique of age,' automatic reverence for parents and seniors, is no longer as easily accepted or enforced. Violence and rowdyism in colleges and universities are staple items in newspaper reports. The recent troubles in Assam (a northeastern state) were entirely engineered by student bodies strong and militant enough to demand high ransoms from the central government in New Delhi....

The older generation, the parents and uncles of those who are twenty-five and under, had an identifiable target against which they could direct their anger and their frustrations. The British provided a defined citadel that needed to be stormed. Violence against authority and attempts to demolish existing social institutions were seen as patriotic gestures and were covertly applauded by the nationalist leaders (except Mahatma Gandhi, of course, who believed in nonviolence).

Today, that same violence is beamed against a government that claims direct descent from those same independence fighters, but has failed to deliver the goods. The stock of patience has been all but spent. Indian youth is preparing, however slowly and subconsciously, to claim its rightful inheritance. And when it succeeds in mobilizing itself and unifying its cadres against the ruling elite, the sound of combat fire may well be louder than it was when the British held the fort.

Of course, there is another side to the same coin. Affluent urban youth in cities like Bombay and Calcutta are superficially far more Westernized than the previous generation was or wished to be. They regard the Raj (British) as dear departed phantoms belonging to a remote past about which their sole knowledge is through books and the odd anecdotal story from some old-timer whose memories leaven the nippy winter evenings. There is no personal animosity or any great political urge to right those ancient wrongs.

This selection is from Sasthi Brata's *India: Labyrinths in the Lotus Land* (New York: William Morrow and Company, Inc., 1985), pp. 310-313.

C. AUDIO NOTES

In our national perception education is essentially for all. This is fundamental to our all-round development, material and spiritual.

National Policy on Education - 1986 Government of India

Today there are over 750,000 schools in India educating well over 150 million students between the first and ten years of schooling. Expenditures for education are basic, amounting to between 2-3% of the annual national budget. Schooling is required for all children up to the age of fourteen, but many children can't, won't or aren't able to take advantage of the provided opportunity. On the other hand" millions of (India's) children are today engaged in a rat race to the finish - a debilitating competition for college seats, and ultimately for the better paying jobs." (India Today)

It has been suggested that there are a sufficient number of schools in India even though forty-percent of the primary schools are single-teacher schools with little or no supplies. The state of Bihar, for example, located in the northeast section of the country, is a "virtual graveyard of education...even though over ninety-two percent of the state's children are enrolled at the primary and secondary levels, the drop-out rate is excessively high." (India Today) The problem India now faces is twofold: how to improve the quality of the existing system of education and how to get students to school and have them stay there once they arrive. A rather monumental situation when you consider the factors: one-third of the world's illiterate population living in the country at a low socio-economic level and most schools entrenched in outmoded pedagogy and administration.

There is a movement afoot to radically change education in India from a more passive system to schooling that is basically experiential in nature. This educational drive is being boasted by the new National Policy on Education passed in 1986 that resulted from *Challenges in India*, a direct attack on the government's lack of accomplishments in education. One of the tenets is the decentralization of education, which would allow local schools to be accountable for their own systems.

The program you are about to hear was recorded at Navayug, a secondary school located in Delhi. Navayug is a city public school operated by the Delhi Municipal Corporation (local city government). It is an experimental school with 75% of the places reserved and subsidized for children from low income groups. The teachers are paid more than the average in an attempt to offer the best possible public education to children who would otherwise be unable to afford it. Although the students have been interviewed in English the medium of instruction in the school is Hindi. The students spoke to us just after the end of term exams. In many ways their responses might parallel those of other adolescents in the United States, Great Britain or Europe. However, there are noticeable underlying traditions and beliefs in their replies that separate and distinguish them as Indian.

On Marriage
I think I will choose my life partner. Before marrying that person, I'll seek permission from my parents because they'll be the ones who'll tell me how good that person will be, prove to be for me.

The discussion begins with Vanita Agarwal one of the schools ten prefects. As a prefect Vanita assists in seeing that school policy is carried out by her fellow-students by helping to monitor conduct and dress code compliance and by arranging school activities. Vanita hopes to be a doctor. Following Vanita is Vijay Kumar, the son of a civil worker, who talks about school and recreational activities. As you listen further to the program you undoubtedly will see that Vanita and Vijay share similar values and beliefs about family, marriage and responsibility. However, there are some who disagree with their thoughts. The most overt about his opinion is Ravi Charwal who wants to be a certified public accountant (in India this position is referred to as a "chartered" accountant).

One thing becomes apparent as you hear Vanita, Vijay, Ravi and other Navayug students - given its diversity and democratic tradition - India is a country whose people have many differing thoughts and opinions. At the same time, however, the philosophies of spiritual leaders such as the Buddha (who introduced a new religion to the country) and human rights leaders like Mahatma Gandhi (who helped India win its independence) are deeply embedded in the spirits of many young people in the country. Vijay summed up the complexity found in India when he commented: "India is not just a country of snake charmers, of street jugglers. India is not even the country of Rajiv Gandhi...there is a lot more in India."

It's not that before loving I'll see the qualities (of the person), because it's something very spontaneous. If I fall in love with that person still I'll control my emotions, whether that person possesses some qualities or not....

Vanita

On Earning Money

Well, if I can earn a lot of money, all very good. But if I do not earn too much, well it doesn't worry me because in India we do not worry much about physical aspects of life. We want to have simple living and high thinking, just as much as...to make the ends meet.

Vijay

I think there's no music softer than the crisp rolls of money...green paperbacks... no sweeter music.

Ravi

On Women

God has made this woman a bit inferior, both physically and mentally, that's my thinking.

Jawahar

Well , my friend's opinion is...not the general male opinion...there are boys who think different... his way of thinking may cost us a severe loss of image.

Vijay

D. ACTIVITIES ON INDIAN EDUCATION

1. PROBLEMS OF ILLITERACY: INDIA AND THE UNITED STATES

INDIA

In spite of enormous strides made in education (in India), the number of illiterates has increased, there being 130 million more than at the time of independence, with women trailing far behind men.

India File
Trevor Fishlock

It is common sight in town and country to see a boy or young man who can read, surrounded by a small group as he quotes from the newspaper.

India File

In the Indian way of thinking, a human being is a positive asset and a precious national resource which needs to be cherished, nurtured and developed with tenderness and care, coupled with dynamism. Each individual's growth presents a different range of problems and requirements, at every stage - from the womb to the tomb. The catalytic action of Education in this complex and dynamic growth process needs to be planned meticulously and executed with great sensitivity.

India's political and social life is passing through a phase which poses the danger of erosion to long-accepted values. The goals of secularism, socialism, democracy and professional ethics are coming under increasing strain.

The rural areas, with poor infrastructure and social services, will not get the benefit of trained and educated youth, unless rural-urban disparities are reduced and determined measures are taken to promote diversification and dispersal of employment opportunities.

The growth of our population needs to be brought down significantly over the coming decades. The largest single factor that could help achieve this is the spread of literacy and education among women.

Life in the coming decades is likely to bring new tensions together with unprecedented opportunities. To enable the people to benefit in the new environment will require new designs of human resource development. The coming generations should have the ability to internalize new ideas constantly and creatively. They have to be imbued with a strong commitment to humane values and to social justice. All this implies better education.

National Policy on Education -1986
Ministry of Human Resource Development
Department of Education - India (pp. 2-3)

Similar to many educational systems in the world India's schools are striving to be better. When the country won its independence in 1947 the people were handed a system of schooling that permitted the students to remain Indian in blood and ethnic group but British in mind. The British maintained a preferential system of education not unlike that which dated back to India's classical tradition - schooling for the intellectual elite but not for the masses.

Today the constitution sets a goal for free and compulsory education through elementary school. The goal is far from being realized. Literacy is a problem throughout the entire nation but especially for village India and Indian women. Only twenty-five percent of Indian women can read compared to a literacy rate of fifty percent for India's male population. Over 400,000,000 illiterates, one-third of the world's total and just less than half of the country's population, reside in India. Although the Rural Development Program of India spends over $2 billion a year on education for individuals below the poverty line, the task of empowering large numbers of people through reading and writing skills seems insurmountable. However, the government has set a goal of making 80,000,000 more people literate by 1995.

UNITED STATES OF AMERICA

Twenty-five million American adults cannot read the poison warnings on a can of pesticide, a letter from their child's teacher, or the front page of a daily paper. An additional 35 million read only at a level which is less than equal to the full survival needs of our society.

Together, these 60 million people represent more than one third of the entire adult population.

The largest numbers of illiterate adults are white, native-born Americans. In proportion to population, however, the figures are higher for blacks and Hispanics than for whites. Sixteen percent of white adults, 44 percent of blacks, and 56 percent of Hispanic citizens are functional or marginal illiterates. Figures for the younger generation of black adults are increasing. Forty-seven percent of all black seventeen-year-olds are functionally illiterate. That figure is expected to climb to 50 percent by 1990.

Fifteen percent of recent graduates of urban high schools read at less than sixth grade level. One million teenage children between twelve and seventeen cannot read above the third grade level. Eighty-five percent of juveniles who come before the courts are functionally illiterate. Half the heads of households classified below the poverty line by federal standards cannot read an eighth grade book. Over one third of mothers who receive support from welfare are functionally illiterate. Of 8 million unemployed adults, 4 to 6 million lack the skills to be retrained for hi-tech jobs.

The United States ranks forty-nine among 158 member nations of the U.N. in its literacy levels....

Together, all federal, state, municipal, and private literacy programs in the nation reach a maximum of 4 percent of the illiterate population. The federal government spends $100 million yearly to address the needs of 60 million people. The President has asked that this sum be reduced to $50 million. Even at the present level, direct federal allocations represent about $1.65 per year for each illiterate.

In 1982 the Executive Director of the National Advisory Council on Adult Education estimated that the government would need to spend about $5 billion to eradicate or seriously reduce the problem. The commission he served was subsequently dismissed by presidential order.

Fourteen years ago, in his inaugural address as governor of Georgia, a future President of the United States proclaimed his dedication to the crisis of Illiterate America. "Our people are our most precious possession...Every adult illiterate...is an indictment of us all...If Switzerland and Israel and other people can end illiteracy, then so can we. The responsibility is our own and our goverment's. I will not shirk this responsibility."

Today the number of identified nonreaders is three times greater than the number Jimmy Carter had in mind when he described this challenge and defined it as an obligation that he would not shirk.

On April 26, 1983, pointing to the literacy crisis and to a collapse in standards at the secondary and the college levels, the National Commission on Excellence in Education warned: "Our Nation is at Risk."

The above excerpt is from *Illiterate America* by Jonathan Kozol (New York: Anchor Books, 1985), pp. 4-6.

Points for Consideration:

1. What is being done in the area in which you live to deal with the illiteracy problem? Who is responsible for eliminating the problem of illiteracy within a country? What can one individual do to increase other people's awareness of the illiteracy problem? Or work to begin to eliminate the problem?
2. Is there a link between a high percentage of individuals commiting crimes with high illiteracy rates? Is there a link between poverty rates and literacy rates?
3. How are the problems of illiteracy in the U.S. and India the same? Different?

2. Lesson on Values: Would you Like to Be Self-Reliant?

Should the study of ethics and morals be an integral part of a school's curriculum? This question has been debated for years in many school systems across the global community. There are a series of questions which naturally follow if a school decides to teach values education. These are: Who should teach values education? How should it be taught? Is it a separate subject? Who sets the standards for what will be taught?

The new National Policy on Education in India has made a daring step in deciding that values education is not only necessary to a curriculum but paramount to the country's future. Therefore, it has begun the process of creating a new curriculum that fosters a "concern for the country and its people, particularly the poor and the weak...(and) it attempts to bring to the fore that which is human in humanity." (Chari, p. vi)

The reading that follows is from *Thinking Together*, a unique book written for both teachers and students. The text presents thirty-five episodes in the lives of students ages 12-15. The episodes are to be read aloud and used as a basis for dialogue and discusssion. Appropriate questions are incorporated in the stories.

Read through the story answering the questions posed for you, considering an Indian and a U.S. perspective. If it weren't for mention about caste and Mahatma Gandhi the core of the episode offered here, "Would You Like to Be Self Reliant?," could just as easily be presented to students outside India as within the country.

The growing concern over the erosion of essential values and an increasing cynicism in society has brought to focus the need for readjustment in the curriculum in order to make education a forceful tool for the cultivation of social, ethical and moral values.

National Policy on Education - 1986

Would You Like to Be Self Reliant?
Listen to what they do in this school.

There were two visitors to their school that week, two very bright and interesting teachers from Japan. As this was a small town the visitors were all the more welcome for you do not normally see people from other lands in less known places. The visitors spent five days in the school observing classes and activities, talking to teachers and students, and to them it was obvious that this was a school with a difference. It was a small school with only four hundred students, boys and girls from well educated homes. It was considered the best school in town.

One striking feature the visitors observed in this school was that for an hour every morning some twelve children drawn from all the classes did all kinds of chores for the school, looking after it as it were. Their work included seeing to the general cleanliness of the school and

its surroundings, clearing weeds in the little school garden, watering plants, helping in the canteen, ringing the bell, taking visitors around, attending to sick students - learning to cope with electricity problems and leaking taps. In fact, they were all over the place, running the school as it were. Every child had his turn and all the work was done quietly, efficiently and happily. A different teacher supervised them each day.

The visitors were so impressed with this New India before them that they requested that a discussion should be arranged with the students. About a hundred from class eight upwards were present. The visitors told the students how much they appreciated this activity of their school and congratulated them. Then they asked them why they were doing such work and enquired if a school was not meant for learning different subjects like history, geography, physics, math, etc. They asked if manual work should find place in a school. They were, in fact, trying to see if the children valued what they were doing. The replies of the students were very revealing and showed that they were capable of fresh and original thinking.

"This is also learning because we learn so many new things."

"This is more practical than what we learn from books."

"Much more interesting. We enjoy doing work with our hands."

"More fun than being tied to books."

"It is necessary these days to learn to work with our hands because it is not easy to get servants."

"I have learnt to repair things at home too."

"We learn to work together."

After the visitors left, the Headmaster continued the discussion and asked the group how they could further improve this activity at school and asked for suggestions. The students responded very enthusiastically:

"We should have greater variety and more things to do."

"We would like to go out of the school sometimes and help in the city."

"We need soap, towels and washing facilities."

"We would like to learn how machines work, e.g., engines, cars, etc."

"We want to work on a farm, milking cows and harvesting rice, etc."

The children in this school, as you can see, were learning to be self-reliant and not dependent on anyone to do the jobs that require the use of the hands.

Have you observed at home or in the neighbourhood what kind of work domestic servants have to do? Men and women who are very poor and have large families, offer to work as servants in a home. They sweep and mop floors, wash and dry clothes, wash vessels, remove garbage, run errands and guard the house sometimes. Why do you think some people get their own work done by servants? Is it because they think that working with their brains, sitting at a desk all day, wearing clean clothes is superior to working with their hands and perspiring in the heat? Is it because they are lazy? And what about the servants? Not having gone to school themselves, what other jobs can they do if they are not to take up domestic service? What can the country do for them? Think upon these things.

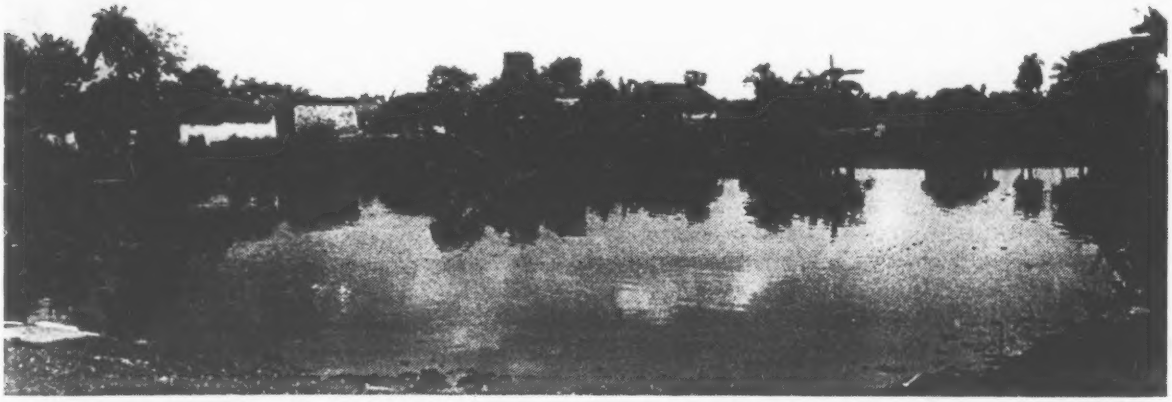
Again notice that there is another group of servants supposed to be of a low caste, although they are also human beings like us - the people we call sweepers or *jamadars* who clean the garbage on the roads and also wash and clean the lavatories in our own homes. Don't you feel outraged that educated people should allow this? Do you realize that if a child is born to a sweeper he may have to carry on the same work as he grows up if he is not given the opportunity to go to school? Why should he? Of course, things are now changing in our country and many people realise that these practices are wrong and they have begun to rely on themselves; and there are many opportunities available for the children of the less fortunate people in society. Yet a lot more needs to be done.

Are you aware that Mahatma Gandhi worked for the poorest people with great passion? Sometimes he lived in the colonies of the *jamadars*. He cleaned his own lavatory and made the people in his Ashram...do the same. He taught us that human kind must not be divided into castes. No person is high or low because of his birth.

Now will you begin by doing you own work both at home and at school and learn to use your hands also? Will you learn to do small things like sweeping, scrubbing, gardening, varnishing, repairing a fuse or plumbing, washing clothes or dishes, cooking, white-washing, etc.? There is great beauty in working with one's hands.

Does this activity of the school appeal to you?

This selection is taken from "Would You Like to Be Self-Reliant?" a values education episode in *Thinking Together* by Ahalya Chari (New Delhi: National Council of Educational Research and Training, 1986), pp.14-16.



3. Lessons on the Environment
Rain Poetry and Overgrazing

There is a
paramount need
to create a
consciousness of the
environment.
It must permeate
all ages and
all sections
of society,
beginning
with the child.

National Policy
on Education - 1986

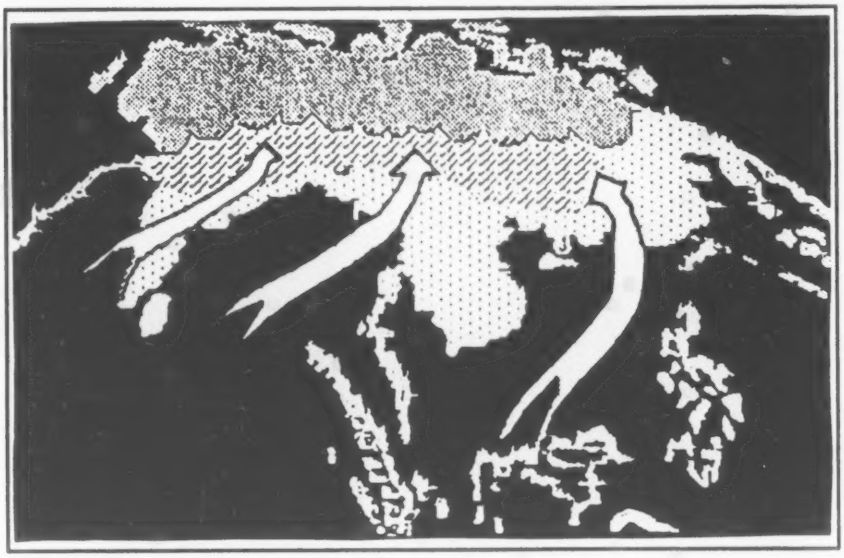
The Centre for Environment Education (CEE) is part of the Nehru Foundation and is located in the Indian industrial city of Ahmedabad. During the last few years the Centre has worked closely with the government supported National Council of Educational Resources and Training to develop curriculum, produce media and train teachers on environmental education. The work of the Centre is interdisciplinary in its approach and attempts to delineate India's rich and varied natural heritage and impressive cultural history.

The Centre has produced a number of supplementary curriculum texts to help further the interest in environmental education fostered by the Indian government's National Policy on Education. Two lessons from the Centre's educational packet entitled *Floods and Drought* follow. Read through the exercises and, if there is time, complete them. These activities have been chosen since they will introduce you to still another aspect of India while at the same time afford you an opportunity to experience curriculum designed for Indian students.

Rain Poetry

India receives most of her rainfall during the monsoon months (June to September) due to seasonal winds and the temperature differences between land and sea. These winds blow from opposite directions in different seasons. They blow into India from the surrounding oceans during the summer and blow out from the Indian subcontinent to the oceans during winter.

The distribution of rainfall over India during the southwest or summer monsoon depends largely on the orographical features - the position of hills and mountains. Take the case of the Western Ghats, where heavy rains of up to 200 cm. annually fall on the windward side (Bombay, Kerala) while the leeward side (Pune, Tamil Nadu) receives only 60-75 cm. during the same period and yet Bombay and Pune are only 160 km. apart.



Southwest monsoon winds

Some of the world's heaviest rainfall occurs where moist sea air cools as it rises to cross mountain ranges. This is called orographic rain. The most well known example of this is Cherrapunji in northeast India. This small town in (the Indian state of) Assam records an annual rainfall of about 1100 cm.

The monsoon in India, while being reasonably stable seasonally, is geographically variable. That is, while India may have a good monsoon on an average, there may be wide fluctuations locally. The commencement of the rain may be considerably delayed over the whole or a large part of India. The rains may terminate earlier than usual. They may be heavier than usual over one part than over another. All these may cause local floods or drought.

Even regions which receive adequate rainfall during the monsoon suffer during the pre-monsoon months of January to June due to the lack of storage facilities for grain and food stuffs.

The rain plays a decisive role in the lives of Indians. Lives of plants and animals are also governed by rain. After eight months of heat and dust and water shortage, the monsoon comes as a blessing. The land is watered, the spirit revived in all living things, and as an Indian poet has put it, "Heat dies in the appeasing rain."

Literature in all Indian langauges has dwelt on the joy that the monsoon brings. In the following activity you are asked to express your thoughts and feelings about rain, floods or drought in the form of poems.

Directions:

1. Choose a component of nature (like the sun, soil, air, clouds, trees, grass, water, river, etc.) which is related to rain.

2. Take up paper and pencil and

    a. On the first line write the name of your topic (subject/noun)
    b. On the second line write two words describing the qualities of the topic (adjectives);
    c. On the third line write three words of action about the topic (verbs);
    d. On the fourth line write four words describing how you feel about the topic (phrase, sentence, expression)
    e. On the fifth and last line write a word to replace the title (synonym).

3. Read the poems.

An extension of this activity would be to locate poems and artwork on rain and stories about floods and drought. These could be shared with the class.

Flood
Rushing, roaring
Uprooting, destroying, spreading
A phenomenon causing havoc
fearful

Thunder
Rolling, crashing
Rumbles, roars, rattles
Sound of battle drums
Music

Overgrazing

More than half of the world's buffaloes and over one-seventh of the cattle and goats are to be found in India which has about one-fortieth of the total land area of the world.

Sufficient fodder for this huge mass of livestock does not exist. To meet the requirements of our own huge population, grazing lands have been ploughed over. Very little attention has been paid to fodder production or conservation of grazing land. As a result, there is not enough grass to meet the requirements of domestic animals which are forced to scrounge for fodder in forests and wastelands.

Inevitably, this leads to overgrazing. Repeated overgrazing in a limited area destroys the regenerative capacity of vegetation. With the removal of the protective vegetative cover the soil is easily damaged by wind and water, and precious topsoil is lost.

Animals are forced to graze in forested areas as well. This continuous removal of foliage damages saplings and stunts the growth of trees. The trampling hooves of the animals cause further damage to the tender shoots and roots. Overgrazing thus decreases forest cover. With the destruction of vegetation, the natural buffers against floods and drought are weakened.

Interestingly, as grazing lands are reduced, people tend to keep goats which are more hardy and can survive on sparser vegetation. But this only accentuates the damage, as goats destroy even the sparse and thorny vegetation and the land becomes devoid of any vegetative cover.

As the fodder situation worsens, people are forced to migrate to distant areas with their herds, especially in years of drought. The effect of overgrazing on soil is demonstrated in the following activity:

Duration of Activity: Two weeks preparation time. Thirty minutes for the activity.

Location: In a science lab or outside.

Materials Needed: Brick, rubble, stones, ordinary soil, mustard seeds, one perforated can (1.5 litre capacity).

"Rain Poetry" and "Overgrazing" were taken from ***Floods and Droughts*** *and written by the Project Team of the Centre for Environment Education (Ahmedabad: Nehru Foundation for Development, 1988), pp. 4-5 and pp. 12-13.*

Directions:

1. Prepare two slopes covered with ordinary soil. The height of each slop may be 50 cm. and the length of the ridge 100-150 cm. with a gentle slope on one face (Fig. 1). The slopes can be prepared by first piling up brick pieces, then a layer of rubble and a layer of stones. Each layer can be about 10-15 cm. in thickness.

Cover the first slope with a layer of sandy soil 6-8 cm. thick. Cover the second slope with 6-8 cm. of ordinary soil (a mixture of sand and clay). Pack the soil in such a way that the edges of the slopes are slightly higher than the middle portions so that water poured would flow along the slopes and not off the edge (Fig 2).

2. Sow mustard seeds on the slopes and water them till the plants have grown 8 cm. high.

3. Cut off 5 cm. of the vegetation on the slopes, leaving only the bare stem standing to simulate the effect of the grazing.

4. On one of the slopes, press into the soil the bare stem and roots, using fingers to show the effect of trampling by the animals.

5. Water the two slopes with the perforated can and observe what happens.

6. Discuss how the loss of topsoil by erosion is brought about by overgrazing and the role of plants in maintaining soil stability.

Evaluation: What happens when too many animals graze on pasture lands? Which domestic animals are most destructive in their grazing and why? What effect does trampling have on the vegetation and the soil?

4. Course Content in History and Geography

Unlike Navayug municipal secondary school in Delhi, Sulochanadevi Singhania is a pre- K-12 school located in a suburban area outside Bombay in a community called Thane. The school is situated in a large industrial park and is endowed by Jeke, a multifacted industry which is is primarily a textile company as well as manufacturer of such diverse products as Helen Curtis cosmetics. Many parents of the children at Singhania work at various factories within the Thane industrial complex. The school, though open and airy, is simple by U.S. standards. Rooms may seem to be overcrowded with forty or so students per class (a small number by Indian standards) but not nearly as well equipped as U.S. schools. However, at closer inspection student work, quotes by famous thinkers and writers, current events, original artwork, and particulars about students can be found adhered to walls throughout the school.

Singhania might be called an experimental school by some. Most U.S. visitors would call it traditional. However, regardless of the labels being used or the standards employed for evaluating the school, most people would say that Singhania is an exceptionally good school. Even before the Indian Department of Education introduced the New National Policy, Singhania had initiated a curriculum in history and geography which grounded students in an understanding of their Indian heritage and India's place in the global community. The tenth standard curriculum is presented herealthough reference is made to course content taken from third through tenth standard. Compare your school experience and course of study with those of Singhania. Record your observations:

1. What are the obvious differences?

2. What are the areas of strength in the Singhania curriculum? The areas of weakness?

3. What are the areas of strength in your curriculum? The areas of weakness?

India has always worked for peace and understanding between nations, treating the whole world as one family. True to this hoary tradition, Education has to strengthen this world view and motivate the younger generation for international cooperation and peaceful co-existence. This aspect cannot be neglected.

The National Policy of Education - 1986

Tenth Standard

History

1. The First World War
2. The Rise of Fascism, the Second World War and the United Nations
3. India's Freedom Struggle: The Age of Gandhi
4. Civil Disobedience: The Satyagraha Phase
5. Quit India Movement
6. India Becomes Free
7. India After Independence
8. India's Planned Economy
9. India's Foreign Policy

Geography

1. The Earth and the Moon
2. Physical Geography: Oceanography, Submarine Relief, Properties of Sea Water, Ocean Currents, Islands
3. Human Geography (The World): Natural Regions of Tundra, Taiga; Western European Prairies, Steppes and Mediterranean Region; Hot Deserts, The Savana Region; Monsoon Region, Equatorial Region; Industries, Trade, Communications, Population, Towns and Cities
4. India: Industries, Trade, Communications, Population Settlements
5. Practical Geography Cartograms

* Civics is also taken in the ninth and tenth standard. During the ninth year students study the Indian Constitution, the socio-economic reconstruction of India after Independence, the law, and the rights and duties of citizenship. In the tenth standard students study the concepts of various types of governments found within the global community as well as the functions of the United Nations.

History and geography classes begin at Singhania for all students in the third standard and are taught each year. Local governmental structures are taught in civic classes in the third and fourth standards. History classes in the third standard begin with the study of Indian freedom fighters. Local state and regional history is taught in the fourth year and early Indian civilization in standards five and six.

The study of geography begins with examination of the local area in the third standard. This includes an investigation of village and urban life, local industries, agriculture and topography. During the fourth standard students encounter the geography of their state and then in the sixth standard they deal exclusively with all of India. The fifth standard is a year devoted to practical work, observation and experiments in geography. Position of the sun and planets, magnetic forces, weather and climate, and local and international times are some of the topics investigated.

III. ACKNOWLEDGEMENTS

Audio Program

The audio program "Beneath the Surface: Conversations with Indian Youth" was written and produced by Julian Crandall Hollick. Studio mixing was done by Dean Cappello.

Special thanks are extended to M.L. Babbar, principal of the Navayug School and to the students interviewed: Vanita Agarwal, Ravi Charwal, Jauhar Garg, Meenu Grover, Rajesh Kumar, Vijay Kumar and Gajan Pal. Arrangements for this program were made by Sharada Nayak, director of the United States Educational Foundation in India (USEFI).

Curriculum Booklet

The curriculum book was written and edited by Marilyn Turkovich. Original writing for the "Reflections" section and "Background Reading" in this curriculum book were taken from the following sources: *The Bhagavad-Gita* translated by Barbara Stoler Miller, *The Laws of Manu* translated by Georg Buhler, *The Intimate and the Ultimate* by Vinoba Bhave, *On Education* by Krishnamurti, *India Watching: The Media Game* by Amita Malik and *India: Labyrinths in the Lotus Land* by Sasthi Brata. Direct passages from the Government of India's *National Policy on Education - 1986* appear throughout this book. Curriculum activities have been adapted from lessons that appeared in Ahalya Chari's *Thinking Together* and the Centre for Environment Education's *Floods and Droughts*. Writing on the illiteracy problem in the United States was taken from *Illiterate America* by Jonathan Kozol. The social science curriculum used in the "Course Content in "History and Geography" activity was taken from the Sulochanadevi Singhania School in Thane, India.

Illustrations

Illustrations in "Lessons on the Environment: were taken from the Centre for Environment Education's *Floods and Drought: An Educational Package*. All black and white photographs were taken on location at Navayug by Martine Crandall Hollick.

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